CHURCHES OF CHRIST

IN

EAST TENNESSEE

by

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East Tennessee School of Preaching and Missions

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APPRECIATION

The author expresses his appreciation to all of those who sent information about their respective congregations and especially to brother J. Edward Nowlin who unselfishly shared a wealth of valuable material without which this work would have been incomplete. He also is indebted to the following ladies who helped in typing the manuscript of this volume: Sara Johnson, Reba Waddey, and Zona Whitson.

DEDICATION

To the host of pioneer Christians who went before us, clearing the path we now so easily tread, this volume is dedicated. May we their heirs keep pure and then transmit the sacred trust to the generation that follows.

INTRODUCTION

When I was growing up at the Charlotte Avenue congregation in Nashville, it was impressed on me by elders sending and missionaries being sent to East Tennessee that East Tennessee was a great mission field which needed to be evangelized. After having spent the past 37 years of my preaching life more or less directly connected with East Tennessee, even while in Africa keeping in touch by friends and supporters, I can testify that it has grown into a strong tower for the gospel. In fact, some of the finest churches in Tennessee are to be found in this part of the State, although churches are not as numerous as in West and Middle Tennessee.

To my knowledge, there has never been published a history of churches in this part of the State; therefore, I am glad that John Waddey has taken the time and effort to collect data from as many churches as possible to give us this history.

John Waddey is a diligent student and fluent writer. With the help of others who have given, at his request, the information about churches in East Tennessee, it is fitting that he should be the author of such a book. He has spent most of his preaching life with one of the finest congregations in East Tennessee, the Karns Church of Knoxville, home of East Tennessee School of Preaching and Missions. He has been, and still is, the spark to keep the school moving. It has been my pleasure to work with him under direction of the elders at Karns in connection with this school. I believe he is giving us his best effort to acquaint all with the progress of the churches in this part of the Volunteer State.

Bill Nicks

AUTHOR'S PREFACE

Since he was a boy, the author of this book has had a great interest in history. Upon becoming a Christian, his interest in history expanded to include the history of the Lord's Church, both ancient and modern. Over the years, he has eagerly gathered and read all the available materials relating to the history of the American Restoration movement.

Some twelve years ago, the idea for a book on the history of the Restoration movement in East Tennessee was formed. Over the years, materials were gathered and filed away. With the coming of Tennessee's Homecoming '86 celebration, State coordinators urged religious groups to publish histories of their churches within the State. Fellow preachers in the Knoxville area lent their encouragement and work began in earnest. A year has passed, and the author is pleased to present his work to the reading public. More time was needed for refining and interpreting the materials gathered, but other duties could not be neglected for that purpose. It is hoped that the deficiencies will not detract in a serious way from the value of the work.

It is the purpose of this volume to trace the development of the Churches of Christ in East Tennessee from their genesis at the beginning of the nineteenth century to the present. The first half of the book is devoted to the history of those congregations established prior to 1900. Along with the congregational sketches are biographical sketches of a number of gospel preachers of that century and miscellaneous chapters on the schools, programs, and problems

of that era.

The second section of the book is devoted to what is called the period of recovery. Having been virtually wiped out in the doctrinal apostasy that resulted in the formation of the Christian Church, Churches of Christ had a long, difficult struggle to rebuild their cause in East Tennessee. The bench marks of the Christian Church/Disciples of Christ organization were instrumental music in the worship of the church and the creation of a multitude of extra-Biblical organizations to do the evangelistic work of the church. This period of recovery covers the years from 1900-1950. Strangely enough, it was World War II that provided the impetus to finally get the church back on the map in the area. Government defense projects attracted thousands of workers from other areas. Many of those who moved to the region were members of the church. They brought their faith and experience, their convictions, and their zeal with them. Like seed in the wind, where they landed, congregations sprung up and began to flourish. They had contacts in strong churches which they had left that provided the financial assistance needed to launch the new works.

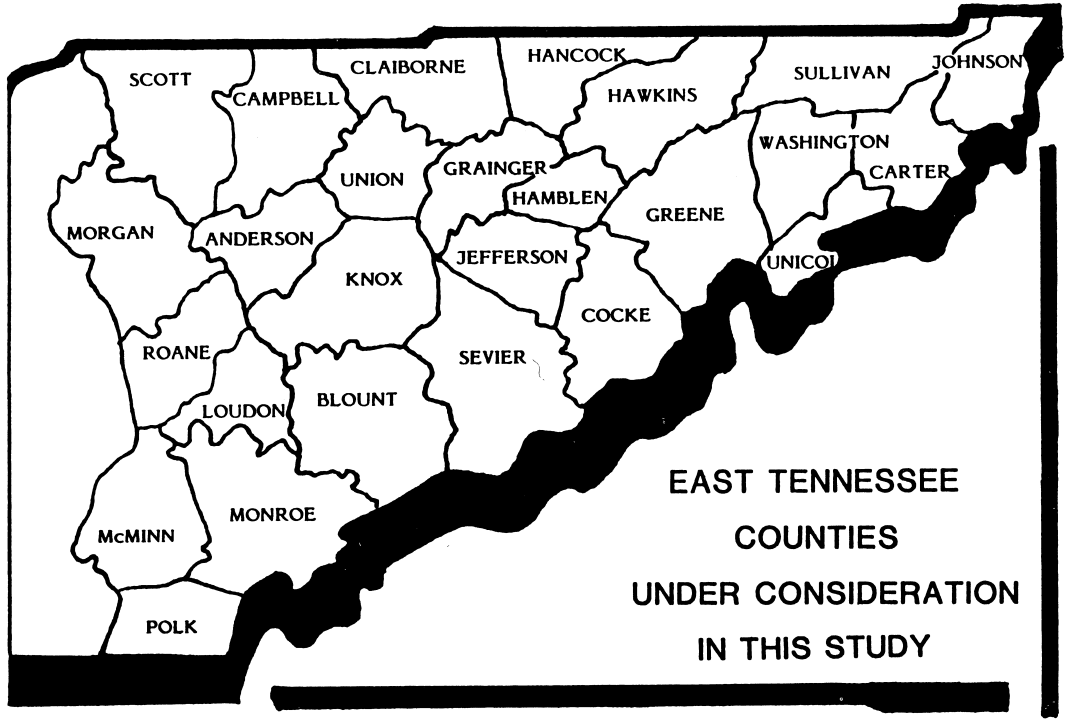
The third section surveys the present status of the churches. It contains sketches of the existing congregations. Each church in the region was invited to submit the factual material of their group. The author then cast it in a uniform style. A few congregations did not respond although numerous reminders were sent. Some had excellent and full reports on their work; others had very little. This will account for the variation in the length of the sketches.

The final section is an appendix which contains a series of chapters devoted to the problems that adversely affected us in the past. It is hoped that they will help the

reader to more fully appreciate the causes that divided the brotherhood and why our fathers took the stand they did.

This volume is sent forth with the prayer that modern day Christians will read it, learn about, and appreciate those noble saints who blazed the trail we now so easily tread. Hopefully, we will learn from the mistakes of the past and not repeat them. With God's blessing, it can inspire us to rekindle the fire that prompted Christians of old to work with diligence and fight with courage to plant the cause of Jesus in every community of this land. There is yet a vast amount of work to be done before every soul in East Tennessee has heard the call to go back to the Bible in all things religious, before every community has a church in its midst worshipping after the ancient order.

May we who are the Churches of Christ in East Tennessee never forget who we are, our commitment to go back to the Bible, our mission to preach the gospel to every creature, and our duty to stand fast in the faith of Jesus.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McMINN
MONROE
POLK
EAST TENNESSEE
COUNTIES
UNDER CONSIDERATION
IN THIS STUDY

TABLE OF CONTENTS

The General State of Religion in Nineteenth Century East Tennessee 1
The Restoration Movement: What It Was And Is 11
Raccoon John Smith: East Tennessee's Contribution to the Restoration Movement 18
Barton Stone: An East Tennessee Sojourner 22
The Men Who First Sowed The Seed 28
Post Oak Springs Christian Church: The First Restoration Congregation in Tennessee 34
Liberty Hill Church of Christ: McMinn County 42
James Miller and Boone's Creek Church 45
Spring Creek Church of Christ: McMinn County 51
Robert Randolph: Pioneer Preacher 58
William Jones and Rees Jones: Pioneer Preachers 61
John Mulkey: Early Pioneer Preacher 67
John Newton Mulkey 75
A Day in the Life of a Preacher 80
Brush Arbor Preaching 82
A Preacher's Trip by Stagecoach: 1851 84
The Church in Johnson City 87
The Church in Bristol: Sullivan County 89
The Buffalo Church: Carter County 90
Union Church: Washington County 92
The Liberty Church: Johnson County 94
Concord Church of Christ: Sullivan County 96
Turkey Town Church: Carter County 98
The Church at Hampton: Carter County 100
John T. Johnson and the Church at Athens 101
A Statistical Report of the Christian Churches In East Tennessee For 1847 104
Liberty Church of Christ: Blount County 106

Raven's Branch Church of Christ: Cocke County 108
Rockwood Christian Church: Roane County 113
Thorn Grove Christian Church: Knox County 115
Valley Forge Church of Christ: Carter County 117
Jonesboro Christian Church 118
The Old Fort Church of Christ: Polk County 119
Knoxville: The Early Days 124
Strange Happenings at Knoxville 127
W. D. Carnes: Pioneer Preacher in Knoxville 130
Knoxville During the War Years 137
The Christian Church in Knoxville: Knox County 143
Jesse L. Sewell 153
J. B. Briney 154
The Gospel Preached in Hancock County 166
The Bearden Christian Church: Knox County 169
Laurel Springs Christian Church: Cocke County 170
The Church at Erwin: Unicoi County 171
The Christian Church in Harriman: Roan County 173
The Vanloon Church of Christ: Knox County 176
Jeriel Dodge: Bell Maker/Gospel Preacher 178
John Wright 187
Trouble in Israel 193
James Ireland Tipton 197
Elder D. T. Wright 199
Samuel H. Millard 201
David Buck 206
Isaac Hartsell 210
Wilson G. Barker and Buffalo Institute 211
James M. Beckett 216
James C. Bass 217
Daniel McInturff 218
Anthony McKnight Ferguson 220
William Conrad Maupin 221
Josephus Hopwood: Educational Pioneer 225

E. H. Boyd 230
The East Tennessee Co-Operation 233
A. I. Myhr and the Tennessee Christian
Missionary Cooperative 240
Ashley Sidney Johnson and Johnson Bible College 249
Gospel Preachers in East Tennessee in 1899 260
Statistics of Restoration Churches
In East Tennessee 261
East Tennessee Restoration Congregations 264

PERIOD OF RECOVERY

Distribution of Churches of Christ
In East Tennessee: 1941 270
Distribution of Churches of Christ
In East Tennessee: 1945 271
The Period of Recovery: 1900-1950 272
The Restrictive Clause in the Deed 283
East Tennesseans: A People Hungry
For the Gospel 286
W. C. Phillips: Pioneer of the Recovery 287
Edgar Elijah Edens 301
Will J. Cullum 303
Recovery Realized: 1940-1950 308
J. Edward Nowlin: Missionary of Recovery 315
Ben Hooper Anderson 320
Preaching in the 50's: How It Was 323

THE PRESENT GENERATION

Anderson County:
Claxton Church of Christ 328
Clinton Church of Christ 330
Highland View Church of Christ 333

Anderson County: (Continued)
Lake City Church of Christ 339
New York Avenue Church of Christ 341
Scarboro Church of Christ 344

Blount County:
Alcoa Church of Christ 348
Maryville Church of Christ 350
Nelson's Chapel Church of Christ 358

Campbell County:
LaFollette Church of Christ 360

Carter County:
C Street Church of Christ 362
Centerview Church of Christ 365
Laurel Fork Church of Christ 367
Miller's Chapel Church of Christ 368
Rock Hill Church of Christ 369
Roane Mountain Church of Christ 370
Sunrise View Church of Christ 372
Taylor's Chapel Church of Christ 373
Walnut Mountain Church of Christ 374

Claiborne County:
Tazewell Church of Christ 375
Powell Valley Church of Christ 377
Harrogate Church of Christ 379

Cocke County:
Newport Church of Christ 382
Raven's Branch Church of Christ (See Page 108)

Grainger County:
Bean Station Church of Christ 386

Greene County:
Anderson Street Church of Christ 388
Greeneville Church of Christ 390
Mt. Olivet Church of Christ 392

Hamblen County:
Morristown Church of Christ 395

Hancock County:
Sneedville Church of Christ 398

Hawkins County:
Rogersville Church of Christ 400

Jefferson County:
Jefferson City Church of Christ 403

Johnson County:
Ackerson Creek Church of Christ 405
Crandull Church of Christ 408
Mountain City Church of Christ 410

Knox County:
Arlington Church of Christ 413
Asbury Church of Christ 416
Ault Road Church of Christ 418
Island Home Church of Christ 420
Hillbrook Christian Camp 422
Karns Church of Christ 425
East Tennessee School of Preaching and Missions . . . 430
Laurel Church of Christ 438
McDonald Drive Church of Christ 443
Norwood Church of Christ 446
South Knoxville Church of Christ 448
West End Church of Christ 450

Loudon County:
Lenoir City Church of Christ 453

Monroe County:
Sweetwater Central Church of Christ 456

Morgan County:
Wartburg Church of Christ 460

Roane County:
Harriman Church of Christ 462
Kingston Church of Christ 465
Mountain View Church of Christ 468
Roane Church of Christ 469
Rockwood Church of Christ 471

Scott County:
Oneida Church of Christ 474

Sevier County:
Ashway Church of Christ 477
Cosby Church of Christ 478
Gatlinburg Church of Christ 479
Seymour Church of Christ 482

Sullivan County:
Colonial Heights Church of Christ 485
Mountain View Church of Christ 487
Northeast Church of Christ 488
State Street Church of Christ 492
Valley Church of Christ 499

Unicoi County:
Broyles Street Church of Christ 496

Union County:
Maynardville Church of Christ 500

Washington County:
Locust Street Church of Christ 504
Central Church of Christ 508
Cherokee Church of Christ 515
Jonesboro Church of Christ 517

Distribution of Churches of Christ
In East Tennessee: 1987 520
Roster of Churches of Christ
In East Tennessee: 1987 521

APPENDIX

The Broken Fellowship 528
The Missionary Society: What It Was,
Why It Was Wrong 534
Instrumental Music: Did It Really Matter? 540
Maintaining the Restoration 546
The Need For A Continuing Emphasis
On Restoration 550
Final Thoughts 556

Bibliography 561

Index 572

THE GENERAL STATE OF RELIGION IN NINETEENTH CENTURY EAST TENNESSEE

As the eighteenth century drew to a close America was in a deep spiritual depression. The national census of 1790 shows that no more than five percent of the population claimed church membership. Those who traveled into the Southwest Territory, later known as Tennessee, were shocked by the moral and spiritual degeneracy of the inhabitants. "One Tennessee minister reported finding his entire congregation so drunk they could not listen to him; another told of repeated encounters with "refugees from justice; gambling; horse racing; fighting and other 'popular sins' . . ."[1] Efforts to organize churches were hindered by the scarcity of the scattered population in the vast regions of mountains and valleys.

Many Tennesseans had absorbed the rationalistic; anti-religious spirit of the age. Following the Revolution the educated people of New England and the Seaboard states were greatly influenced by the deism and skepticism of the French Rationalists. Especially did an anti-clerical, anti-established church mentality prevail since many of the Anglican ministers had sympathized with the British. The fallout of this antagonism was felt by other religious groups as well. When the Tennessee Constitution was drafted in 1796, it specifically stated that, "no minister of the gospel or priest" could be elected to a seat in the state legislature.

The first preachers to serve in the state were Presbyterians. Charles Cummings, a Presbyterian clergyman, traveled down from Southwest Virginia to preach to his brethren. Samuel Doak was the first Presbyterian to take up residence in the state. This he did in 1777. Doak was educated at Princeton and had taught at Hampden Sydney College. He established Martin Academy - later to be known as Washington College in Washington County. His school has the distinction of being the first institute of education in the territory. By 1796, Presbyterians could boast of 27 congregations in the new state of Tennessee. Presbyterians and their schools made a great impact on the education and refinement of the mountain citizens.

Baptists also played a vital role in the religious history of East Tennessee. The earliest Baptist churches in our state were founded in 1765. Among the first permanent settlers in what is now East Tennessee were Separate Baptists who came from North Carolina. They had followed Shuble Starnes, a Congregationalist minister south from New England. When Starnes began to preach immersion to his fellow Congregationalists who sprinkled, he and his followers were rejected and labeled Separate Baptists. Those people's hearts were very receptive to the Back-to-the-Bible plea of Barton Stone and Alexander Campbell. Multitudes of them later entered the Restoration Movement. Among the most notable of their descendants to embrace the Restoration plea were the Mulkeys: John, John Newton, Philip, and Isaac.

Tidence Lane, a Separate Baptist preacher led a congregation of his people to migrate from North Carolina into the Southwest Territory. They settled and built the Buffalo Ridge Church near Boone's Creek in what is now

Washington County, Tennessee. A later generation of these people embraced the gospel and formed one of the earliest New Testament churches in the State.

By 1786 the Holston Baptist Association was formed with seven churches. The Baptists brought with them a missionary zeal and a belief that preachers need not be formally educated or located with one church. Most of their early men were self-supporting and ministered to numerous congregations by appointment. Baptists grew rapidly in the wild mountain country.

Methodists also played a significant role in the religious life of East Tennessee. In 1783, the Holston Conference of Methodist churches had been established. Jeremiah Lambert was the first circuit preacher in our region. In 1796 Methodists could claim only 550 members in the state, but they made tremendous progress in the century to follow.

James O'Kelly led a revolt against Bishop Francis Asbury, tyrannical leader of the Methodists in America. O'Kelly's followers first were known as Republican Methodists, but later took the name **Christian** as their only designation and the Bible as their only guide. Located in North Carolina, many of O'Kelly's itinerant preachers traversed the mountains of East Tennessee and laid a foundation for preachers of the Stone and Campbell movement who had a more distinctive restoration message.

At the turn of the Nineteenth Century, the society of the entire region was shaken by the Great Revival of the West. This religious upheaval was ignited by the powerful preaching of James McGready, a Presbyterian. He had a great influence on our own Barton W. Stone who heard him preach while a student in North Carolina and later in

Logan County, Kentucky. In 1799, McGready's preaching turned the religious scene of Logan County upside down. By 1800 revival fervor had swept into Tennessee. Methodists, Presbyterians and Baptists forgot sectarian differences and enthusiastically worked to turn the hard hearts of their neighbors to the Savior. The notable Cane Ridge Revival in which B. W. Stone gained prominence and from which came his move to go back to the Bible was a part of this great revival of religion. In a way that defies our understanding thousands of hardened sinners eagerly embraced the exciting religion of the revivals. Lukewarm church members were revitalized. Our earliest preachers capitalized on this religious awakening and won thousands of honest souls to the old paths of true Christianity. Such revivals attracted immense crowds of worshippers. Attendance of 5,000 was frequent. The Cane Ridge meeting claimed 25,000 participants.

The white hot emotional excitement, the ignorant ranting of some of the preachers, and the earthy, uneducated people of the frontier brought forth a strange reaction called "acrobatic Christianity." A noted Methodist preacher wrote, "I spoke in Knoxville to hundreds more than could get into the Courthouse, the Governor being present. About one hundred and fifty appeared to have jerking exercises . . ."[2]

The Methodists took advantage of the camp meeting opportunity and utilized it widely. By 1800 they could claim 10,000 members in Tennessee which made them the largest religious body in the state.

The Baptists soon rejected the camp meeting approach and turned to protracted meetings to spread their views. Also, the growth of Baptists was disrupted by

internal controversies that wracked them. During the decades of the 1820's and 1830's, an anti-missions controversy was fought out. In 1833 the Tennessee Baptist convention was organized by those who supported organized missionary outreach. The West Tennessee Baptist Association issued the following statement in 1840, "we believe, from experience, the Missionary, Bible, Temperance, Tract and Masonic Societies, S(unday) S(chool) Unions and theological seminaries . . . are destructive to the peace and fellowship of the Baptist church . . ."[3] The careful student will note that some of the same problems that plagued that denominational body affected us as well. The period between 1842-1874 has been called the "darkest in Tennessee Baptist history"[4] because of destructive internal fighting.

It was during this period of discord that our churches experienced a period of rapid growth often at the expense of the "warring Baptists." Philip S. Fall was the first prominent Baptist minister to embrace the Restoration plea in Tennessee. He was pastor of the First Baptist Church in Nashville in 1830. He led virtually his entire flock into the Church of Christ. The loss to the Baptists is well illustrated in the experience of the Concord Baptist Association. Of 49 congregations with a membership of 3,359, the association was left with only eleven churches and 805 members. Those who left had gone to the restored churches. This scene was re-enacted all across the eastern half of the nation. This will help the reader to understand why the Baptists still harbor such hostility towards the Church of Christ. When they could not adequately respond to the doctrine of our early preachers they sought to protect their members by poisoning them toward us and our

message. We were labeled with such uncomplimentary titles as Campbellites, waterdogs, and mudpuppies (allusions to our insistance on immersion).

In East Tennessee, the Baptists were and are the dominate group with whom our workers had to compete. In 1790 they had 18 churches, 21 preachers, and 889 members in Tennessee. By 1814 they listed 174 churches, 133 preachers, and 12,194 members. The year of 1845 they numbered 32,159 members and by 1860, 46,564 members.[5]

Out of the Great Revival came the Cumberland Presbyterian Church, established in 1825. This group soon became the largest Presbyterian group in the state. The Cumberland schism grew out of the revival methods of preachers like James McGready, and their association with other religious bodies. Finis Ewing led the way in forming the General Assembly of the Cumberland Presbyterian Church. They were highly evangelistic and adept at capturing existing congregations of Presbyterians. By 1861 they counted 35,000 members in Tennessee. Our preachers often clashed with theirs.

Catholics were scattered and few in the state. In 1830 their first parish was organized in Nashville. By 1858 they had only 11 churches in the state. Anti-Catholic violence broke out in Knoxville in the 1850's with the emergence of the "Knowing-Nothing" political movement.

Jews were not numerous in nineteenth century Tennessee. In 1858 there were some 2,500 Hebrews in the state with synagogues in Nashville and Memphis. The first Jewish rabbi in Tennessee was Alexander Iser. By 1867 there was a synagogue in Knoxville.

In the early days of the century, most Methodist, Presbyterian and Baptist churches were against slavery.

Especially the Methodist and Baptist members who were of the lower socio-economic class, were non-slaveholders. The bitter political struggles of the period caused attitudes to harden and most of the state's churches fell in line with sectional loyalties with most churches favoring the South prior to the war. Division over the issue of slavery came to most religious bodies. The Southern Baptist Convention was formed in 1845. The state's Baptist churches were unanimous in supporting the new convention. The Methodist Episcopal Church South began the same year with all the state's Methodist Conferences uniting. The Protestant Episcopal Church divided in 1861 and the Diocese of Tennessee sided with the southern branch.

Christian Churches/Churches of Christ did not divide at the time. When a separation occurred some 40 years later it was, however, clearly along sectional lines.

East Tennessee remained loyal to the Union during the war. Middle and West Tennessee were with the Confederacy. When division came, most Restoration Churches in the Eastern part of the state went with the liberal element. In the middle and western sections, they largely remained loyal to the old paths, rejecting instrumental music in worship and missionary societies.

Most of the slave population in Tennessee were members of the various churches; usually the church of their masters. By 1860 it is estimated that ninety percent of Tennessee's slaves were church members. Generally whites and blacks worshipped together, although slaves were often seated in the balcony. There were very few blacks in East Tennessee, mainly because of the climate and terrain which made it unprofitable to raise cotton and the money crops that needed slave labor.

During the Civil War years church related activities were severely hindered. Occupying armies often requisitioned meeting houses for hospitals. Hostile troops and marauders made it dangerous to be away from home. Transportation was disrupted as militaries confiscated horses and wagons. The fever and excitement of war turned folks' minds away from spiritual things. Animosities were especially bad in communities where loyalties were divided. Often Rebel and Yankee disputes erupted in the churches. Methodists and Baptists lost upwards of thirty percent of their membership in that dreary five-year period. Some members of the Lord's church followed the advice of Tolbert Fanning and David Lipscomb and sought to remain neutral. Others joined the fray on their chosen side.

Following the war the state was occupied by Federal troops. Men like "Parson" William Brownlow called for retribution against the rebel churches. Brownlow was a Methodist minister of Knoxville who edited the pro union *Knoxville Whig* newspaper. In 1865 he was elected Republican Governor of Tennessee. Secretary of War Edwin Stanton ordered all Baptist churches in Tennessee turned over to the pro union, Baptist Home Missionary Society. With cessation of hostilities, blacks quickly moved out of their former master's churches. Black congregations and denominations were formed.

By 1906 the principal denominations in Tennessee were:

Southern Baptist	159,838
Methodist Episcopal, South	140,308
National (Negro) Baptist	93,303
Methodist Episcopal	43,180
Cumberland Presbyterian	42,464
African Methodist Episcopal	23,377

Presbyterian Church in the United States	21,390
Colored Methodist Episcopal	20,634
Roman Catholic	17,252
Primitive Baptist	10,204
Protestant Episcopal	7,874

Churches of Christ numbered 41,411 at that time with Christian Churches claiming 14,904.[6] Division was a reality among our people. Most of the congregations in the eastern third of the state gradually fell under the influence of the Tennessee Christian Missionary Society.

In the twentieth century the Baptist solidified their hold on East Tennessee. In many counties they now number fifty percent or more of the population. Carson Newman College at Jefferson City has produced a steady stream of young ministers to lead their churches.

The other most significant religious development was the spread of Pentecostalism in East Tennessee. In 1908, A. J. Tomlinson founded the Church of God at Cleveland, Tennessee. This movement, built on emotionalism and around charismatic and dominant leaders, has fractured repeatedly into an array of warring bodies. Several of them still claim Cleveland as their home. Among these factions are the Church of God of Cleveland, Tennessee; The Church of God of Prophecy; The Church of God (Jerusalem Acres); The United Christian Church founded by a former minister of the Church of God of Prophecy, and the Union Assembly Church of God. Another strange pentecostal group found in the mountains of the state is the Church of God with Signs Following that take their claim of miracle-working to the extreme of handling deadly vipers and drinking poison.[7] While our preachers have often clashed with preachers of these pentecostal groups, relatively few of their

members have embraced the New Testament plan as they depend mainly on emotionalism and excitement, while our message appeals more to the intellect.

Such was and is the general state of religion in East Tennessee. Into this environment came our ancestors in the faith. From it they carved out a place on which to stand and send forth the gospel call which thousands of good and honest hearts have accepted.

The author is greatly indebted to Edwin J. Harrell for most of the information in the Chapter as cited in the reference below.

[1] David E. Harrell, Jr., Religion in the Southern States, A History Study, edited by Samuel S. Hill, Macon, GA, Mercer University Press, 1983, p. 290.

[2] Ibid., p. 293.

[3] Ibid., p. 295.

[4] Ibid.

[5] Ibid.

[6] Ibid., p. 303.

[7] Ibid., p. 306-307.

THE RESTORATION MOVEMENT . . . . WHAT IT WAS AND IS

Churches of Christ are devoted to pleading for the restoration of the original Christianity of the New Testament. To properly interpret and appreciate our background and history, one must understand the meaning and significance of the plea to restore the Lord's cause as it was in the beginning.

Restore is defined "to bring back to or put back into a former or original state" (Webster). Applied to Christianity, it suggests that one is seeking to put back into its original state the church which Christ built. But that suggests that the church has suffered deterioration over the years. When devoted men carefully read their New Testaments and then examined the Protestant-Catholic versions of Christianity of their day, they were struck by the differences between the original and the modern varieties. Every aspect of primitive Christianity had suffered from attempts of men to change it to their liking.

CHANGES

The form of church government had been changed from a simple congregational government with local elders to a complex pyramid government over the universal church (compare Eph. 1:22; Phil. 1:1).

Names by which the church was known had been eclipsed by denominational names such as Anglican, Methodist, Lutheran, and Baptist (compare I Cor. 1:2; Rom. 16:16).

In most churches the **recipient of baptism** had been altered by many from burial by immersion to pouring or sprinkling water upon the head (compare Rom. 6:3-5).

The **creed** of the church had been displaced by human doctrines that overshadowed the will of Jesus (John 12:48; II John 9-10).

The **form of worship** had suffered as additions and subtractions had been made (compare Acts 2:42; Eph. 5:19).

The gospel **plan of salvation** was obscured by schemes advocating salvation by good works or by faith alone (compare Acts 2:37-40; James 2:24).

The **unity** of the one church was shattered by denominationalism with its myriad of competing bodies (compare John 17:20-23).

These and other changes had robbed believers of a clear vision of what Christianity was originally like. The seriousness of the matter is seen when we recall that an all-wise and holy God designed the church and that sinful, fallible men had presumed to change it. No one can ever hope to improve on God's word.

NOT A NEW DENOMINATION

To **restore** does not imply that our forefathers created a new denomination, better than existing ones. Christ built his church (Matt. 16:18) and declared it to be "one body" (Eph. 1:22; 4:4). Even a better denomination

would still be unacceptable, for it is the work of men competing with the true church of God. It is not in man that walketh to direct his own steps or build his own church (Jer. 10:23).

NOT A REFORMATION

They did not propose to **reform** an existing denomination. Martin Luther and John Calvin set out to reform the corrupt medieval Catholic church. They learned as did others that such institutions are **impervious** to reform. A reformation is an "amendment of what is defective, vicious, corrupt or depraved" (Webster). Had the reformers succeeded in correcting some or all the abuses of Catholicism, the finished product would still have been the Roman Catholic church, not the church the Lord established in Jerusalem (Matt. 16:18).

The goal of the Restoration pioneers was to go beyond all the sects and denominations which have evolved, to the original Christianity preached and practiced by the apostles of Christ. The church which Jesus established was exactly what God wanted it to be. Its faith, worship and practice perfectly met humanity's needs. Every attempt by uninspired men to improve upon, or modernize Christianity only succeeded in corrupting it more. The collector of fine art objects does not settle for an imitation, no matter how fine. He diligently searches until he finds the original. So did they. Like the jewelry merchant, who found the pearl of great price, they were willing to invest all to possess it (Matt. 13:45-46). They would be simply Christians, nothing more. Since the words of Christ will judge men in the last day (John 12:48), those words must be heeded

in this life.

STRIVE FOR THE IDEAL

In restoring the church of the New Testament, they did not seek to be like the church at Corinth, Jerusalem, or Laodicea. Every congregation then as now was made up of human materials. While the design and blueprint of Christianity was conceived in heaven, the disciples that constitute a congregation are always human, and prone to sin (Rom. 3:23). As a consequence, every congregation reflects that human weakness in imperfection. Some are good but others are average or poor. But the ideal is set forth **in the divine plan** and every Christian in every age should strive to measure up to it. If they would dedicate themselves to following the Bible in all matters of faith and practice, then they would be the same kind of Christians as were the apostles.

A UNIVERSAL APPEAL

The idea of restoring New Testament Christianity had a universal appeal to people in the nineteenth century.

It looked to that one **universal church** that Jesus founded and of which he is Savior (Matt. 16:18; Eph. 5:23).

A **universal book** (the Bible) was set forth as the only rule of faith and practice, the only authoritative and complete respository of all that is necessary to serving God and preparing for eternity (II Tim. 3:16-17).

Their **confession of faith was universal**; that Jesus Christ is the Son of God (Matt. 16:16).

Universally accepted Biblical names were used such as: Christian, disciples, brethren, saints, church of Christ (Acts 11:26; Matt. 23:8; Rom. 16:16).

Their teaching on **baptism** and the **Lord's Supper** was **universally appealing** for they were observed precisely as Christ instructed (Mark 16:15-16; Col. 2:12; Matt. 26: 26-29).

They had a **universal aim** which was to exalt and spread the kingdom of God on earth as it is in heaven (Matt. 28:18-20).

Honest souls found it difficult to object to such spiritual principles as: Wearing the name of Christ to the exclusion of all human names . . . Faith in the living, reigning, Christ as the only creed of the church . . . The New Testament of Christ being the church's only book of discipline . . . The recognition of the complete authority of Christ over his church . . . Christ's one church being exalted above all man-made institutions . . . All the commands of Christ being obeyed by his people . . . The ideals of Christ exemplified in the lives of all who wear his name . . . Unity in Christ by faith, repentance and baptism into him.

This commitment would supersede all denominationalism to the end that there should be one body with Christ as both head and foundation.

The concept of Restoration was **not new.** It has always been a constant need in religion. Students of church history find many voices who made this plea. It was not just a **local movement.** Across America and around the world independent groups have sprung up with the announced goal of restoring original Christianity. This common commitment could not but bring these disciples together in Christ when sincerely followed. It was **not a**

governmental or institutional movement. Rather, God-fearing individuals were making their way out of the darkness of religious confusion into the pure light of God's eternal truth.

While a lost world groped in darkness and a broken, confused Christendom floundered in its own mire, a tiny band of devout, God-fearing men launched a mighty movement on the American frontier to restore the church to its original state of purity. James O'Kelly and Rice Haggard, Elias Smith and Abner Jones, Barton Stone and Walter Scott, Thomas and Alexander Campbell, men of like-precious faith, laid their all on the altar of God and went forth on a mighty crusade for their Master. They gladly suffered shame, ridicule, and hardship to accomplish their holy mission. They exalted Christ, preached his gospel, and restored his church to her pristine purity. Never has a more noble task been undertaken. Not since the apostles has a band of men so blessed the world.

This then was the thinking of those noble souls who went before us. Their convictions were not arrived at suddenly, rather they grew as they searched the Scriptures to ascertain God's will for their own lives. Once found, they determined to share them with every soul they met. We are their heirs. Our fathers in the faith sleep in the dust of East Tennessee's hills and valleys. The torch of faith has been passed to our hands and a sacred obligation rests upon us to keep it brightly burning and pass it on to generations that will follow.

It is important to note that the call to restoration sprang up in many quarters. Some called themselves "Christians" and their congregations "Christian Churches." Some preferred the name Church of Christ. Yet others took the

name "Disciples of Christ." For the first 100 years these names were used interchangeably. When the division over instrumental music in worship and church organization arose, those who rejected those innovations gradually shifted to the name "Church of Christ" since it was clearly a name used by the inspired teachers of old. Paul said to the Romans: "all the Churches of Christ salute you" (Rom. 16:16). Those preferring instrumental music in worship and missionary societies have generally, but not always, taken the names Christian Church and Disciples of Christ. Some of those congregations, however, retain the name Church of Christ which causes some confusion. That is the case with some churches in East Tennessee. In this state, prior to 1880, almost none of the congregations of the Restoration movement in East Tennessee used instrumental music. A group then that worshipped in a fashion identical with us today might have been called a "Christian Church." This distinction needs to be kept in mind as we review the record of the past.

RACCOON JOHN SMITH
EAST TENNESSEE'S CONTRIBUTION
TO THE RESTORATION MOVEMENT

Long before there was a gospel preacher or a congregation of the Church of Christ in East Tennessee a child was born who was destined to become one of the greatest preachers of the nineteenth century.

On October 15, 1784 a baby boy was born to George and Rebecca Smith in a log cabin in the Holston Valley, Sullivan County, Tennessee. John was the ninth of thirteen children born to the Smith's. At that time Sullivan County and most of East Tennessee were part of the short-lived state of Franklin.

As a boy, John grew up working the fields of the family farm with his father and brothers. There was little time for play in those days. There were no public schools. Education was gained at home or when an itinerant teacher came to the community. John was nine or ten years of age when he entered his first school. He was able to attend classes only some four months. Being a bright student, he learned to read, write, and cipher. Most important of all, those four months opened the pages of God's word to his young mind. The Bible being one of the few books in the Smith home, he read it extensively until in adulthood it saturated every phase in his preaching.

The Smith family were devout, Calvinistic Baptists.

John was raised in that tradition and imbibed that doctrine. As a young man, he became a noted Baptist preacher in Central Kentucky.

In 1795 George Smith sold his Tennessee land and he moved to Stockton Valley in Clinton County, Kentucky.[1] Here John grew to adulthood and took a wife.

"On the third Sunday in May, 1808, Richard Barrier and Ishan Burnet ordained John Smith to the ministry" of the Baptist Church.[2] He preached the Baptist faith among the country folk of Central Kentucky until 1825 when he cast his lot with Alexander Campbell and his band of fellow-preachers who were urging men to throw off the chains of denominationalism and go back to the Bible.

When the North District Association of Baptist Churches met at Cane Spring for their annual meeting, the fourth Saturday of July, 1827, Smith was charged with three heresies:

(1) Of reading from Alexander Campbell's translation of the Bible instead of the King James Version.
(2) Of saying 'Immerse you' instead of 'I baptize you' when administering baptism.
(3) Of allowing the communicants to break their own bread when partaking of the Lord's Supper, instead of having the preacher do it for them.

When read, Smith leaped to his feet and cried, "I plead guilty to them all."[3]

Among the brotherhood of restoring churches, Smith's name and reputation spread far and wide. He was one of the most colorful leaders of the movement. The

name "Raccoon John Smith" was given him because of his claim to have come from Stockton Valley where "saltpeter caves abound, and raccoons make their homes."[4] Smith was renowned for his wit, humor, and repartee. Several thousand souls were won to the Lord's way through his life and teaching.

On a preaching trip into Tennessee, Smith was invited to address a meeting of lawyers and judges at Sparta in White County. A friend later asked if he were not embarrassed to address such an august group. "Not the least," said he; "for I have learned that judges and lawyers, so far as the Bible is concerned, are the most ignorant class of people in the world -- **except Doctors of Divinity**."[5]

John Smith, a son of the East Tennessee mountains, "was fearless, positive, humorous, and uncompromising in his presentation of the truth. He had strong convictions that money, position, or prestige could not buy."[6]

Death came in his eighty-fourth year on February 28, 1868. He died at the home of his daughter in Mexico, Missouri. He was laid to rest in Lexington, Kentucky with J. W. McGarvey delivering the eulogy.[7]

Surely Raccoon John Smith is an East Tennessee Christian all can take great pride in claiming.

[1] John A. Williams, Life of Elder John Smith (Cincinnatti: R. W. Carrol & Co. Pub. 1870), pp. 11-27.

[2] J. W. West, Sketches of Our Mountain Preachers (lynchburg, VA: published by the author, 1939), p. 202.

[3] Earl West, Search for the Ancient Order, Vol. 1, (Nashville: Gospel Advocate Co., 1949), pp. 247-248.

[4] Earl West, Search Order, pp. 240-241.

[5] J. A. Williams, Life Smith, p. 482.

[6] Earl West, Search Order, p. 249.

[7] Ibid., pp. 249-250.

BARTON STONE
AN EAST TENNESSEE SOJOURNER

Barton Warren Stone stands with Thomas and Alexander Campbell as the paramount leaders of the early Restoration Movement. Although Stone's principal work was done in North Central Kentucky, he did travel through East Tennessee and later preached throughout the middle section of the state.

Stone received his academic training at the school of Dr. David Caldwell in Greensboro, North Carolina. While there he was converted under the influence of William Hodge and joined the Presbyterian Church. Ere long, young Barton decided that he wished to become a preacher of the gospel. In 1793 he became a candidate for the ministry in the Orange Presbytery. While wrestling with the profound theological mysteries regarding the Trinity he became depressed and almost gave up his goal of preaching.[1] Three years were spent teaching in an academy near Washington, Georgia. There he was associated with Hope Hull, a Methodist preacher who had been sympathetic with the reformation plea of James O'Kelly among the Methodists. It is likely that Stone was influenced by Hull's views.[2] In 1796 Barton received his license to preach from the Orange Presbytery. When his friend R. Foster decided to abandon his work as a preacher, Stone was tempted to do the same. Fortunately a pious old sister

detected his discouragement and told him plainly that she feared he was acting the part of Jonah, the prophet who ran from his preaching assignment to the Ninevites. She encouraged him to go west over the mountains, which advice he took.[3]

His journey west led Stone through Southwestern Virginia. He made a stop at Wythe County, Virginia, and ended up staying from May until July preaching among the people. His itinerary took Stone through Cumberland Gap and Knoxville. In 1796, Knoxville was "a town of less than one hundred dwellings and five hundred residents." It was the capital of the new state of Tennessee.[4]

The land between Knoxville and Nashville was wilderness country yet occupied by Indians. Travelers went to the "house of rendezvous" to find companions for the hazardous trip west. Two travelers were waiting to embark, so Stone joined them for the trip. One man was "a backwoodsman, and Indian fighter of great courage," the other a total coward. They left Knoxville August 14, 1796.[5]

The journey was uneventful until they crossed the Clinch River near present day Kingston. About sundown they discovered fifteen to twenty Indians some three hundred feet away near a canebreak. The pilgrims sped away on their horses with the Indians in hot pursuit. Unable to cross the mountains in the dark, they hid in the thicket through the night. Wolves could be heard in the darkness. A rain fell on them, but the Indians did not overtake them.

Stone's horse threw a shoe the next day and was unable to carry him. Neither of his fellow-travelers would let him ride on their horses. One of them had a pack horse, but he would not even allow Stone to ride it. They rode off leaving the poor stranger alone in the wilderness. He

walked the one hundred and fifty miles to Nashville without incident, driving his horse before him. To Stone, Nashville "was a poor little village, hardly worth noticing."[6]

Stone soon moved to Burbon County, Kentucky where he ministered to the Cane Ridge and Concord Presbyterian congregations. In 1801 the great Cane Ridge revival took place, shaking the moral and spiritual foundations of Central Kentucky and bringing hundreds of souls to repentance.

Soon Stone and his co-laborers were forced to separate from the Presbyterians. After a long and toilsome spiritual journey he arrived at the conclusion that he must give up all human creeds and practices, follow the Bible alone and be a simple New Testament Christian.

Barton Stone helped to write a remarkable document entitled the *Last Will and Testament of the Springfield Presbytery*. Among the twelve items of the will we read:

> We will, that candidates for the Gospel ministry henceforth study the Holy Scriptures with fervent prayer, and obtain licenses from God to preach the simple Gospel . . . without any mixture of philosophy, vain deceit, traditions of men, or the rudiments of the world . . ."
>
> We will, that the Church of Christ resume her native right of internal government . . ."
>
> We will, that the people henceforth take the Bible as the only sure guide to heaven . . ."[7]

When Stone's wife, Eliza, died in 1810, he left his

four little girls with friends and set forth on an extended missionary journey that brought him back to middle Tennessee.

In Tennessee Stone took a new wife, Celia Bowen. He spent part of two years preaching in Davidson, Summer, and Wilson Counties in Tennessee while living on Mansker Creek, near present day Hendersonville.[8] Missionary trips were made into Maury, Marshall, and Rutherford counties. A tireless worker, Stone led thousands of souls to the Master. Eventually he moved back to Kentucky where his restoration message found a tremendous reception.

In December of 1831 a meeting occurred between the followers of Stone and Campbell to discuss the possibility of union of the groups. The climax came when Raccoon John Smith addressed the assembly thusly:

> God has but one people on the earth, He has given them but one Book, and therein exhorts and commands them to be one family. A union, such as we plead for -- a union of God's people on that one book -- must then be practicable . . . .
>
> For several years past, I have stood pledged to meet the religious world, or any part of it, on the ancient Gospel and order of things, as presented in the words of the Book. This is the foundation on which Christians once stood, and on it they can, and ought to stand again. From this I can not depart to meet any man, or set of men, in the wide world . . . .
>
> Let us, then, my brethren, be no longer Campbellites or Stoneites, New Lights or Old Lights, or any other

> kind of **lights**, but let us all come to the Bible, and to the Bible alone, as the only book in the world that can give us all the light we need.[9]

Barton Stone, after a few preliminary comments responded:

> I have not one objection to the ground laid down by him as the true scriptural basis of union among the people of God; and I am willing, to give him now and here, my hand.[10]

From that day the Christians and the Disciples went forth as one body of people. Not since the days of the apostles has the gospel been so readily received and the Lord's church prospered so well.

The records of the Spring Creek church near Riceville in McMinn County indicate that Barton Stone held a meeting for that church prior to his death in 1844. He greatly influenced the spread of the Restoration cause in this region. Many of the early preachers were influenced by Stone and his gospel paper *The Christian Messenger.*

Stone died in Hannibal, Missouri, on Saturday, November 9, 1844.[11] Tolbert Fanning wrote of him:

> The history of Brother Stone would be the history of the most important religious movement in the United States, for nearly half a century . . . If justice is ever done to his memory, he will be regarded as the first great American reformer -- the first man, who, to much purpose, pleaded the ground that the Bible, without note, commentary, or creed must destroy antichristian powers, and eventually conquer the world . . . A man more devoted to Christianity, has not lived nor died . . ."[12]

[1] Elder John Rogers, The Biography of Elder Barton Warren Stone (Cincinnati: published by the author, 1847), pp. 12-14.

[2] Max Ward Randall, The Great Awakenings and the Restoration Movement (Joplin, MO: College Press Pub. Co., 1983), pp. 41-42.

[3] Rogers, Biography of Barton Warren Stone, p. 17.

[4] Herman Norton, Tennessee Christians (Nashville: Reed and Co., 1971), p. 4.

[5] Rogers, Biography Barton Warren Stone, p. 20.

[6] Ibid., pp. 20-22.

[7] Earl West, Search for the Ancient Order, Vol. 1, (Nashville: Gospel Advocate Co., 1949), pp. 26-27.

[8] H. Norton, Tennessee Christians, p. 7.

[9] J. A. Williams, The Life of Elder John Smith, (Cincinnati: R. W. Carroll and Co. Pub., 1870), pp. 452-454.

[10] Ibid., p. 455.

[11] West, Search Ancient, p. 33.

[12] Ibid., pp. 34-35.

THE MEN WHO FIRST SOWED THE SEED

The first preachers who preached the back-to-the-Bible message in East Tennessee were the associates of James O'Kelly of North Carolina. O'Kelly was likely born in Virginia some time prior to 1741. In 1759 he was married to Elizabeth Meeks. They made their home in Mecklenburg, Virginia, until 1797 when they moved to Chattham County, North Carolina, where they resided until his death.[1]

O'Kelly joined the Methodists in 1775 and dedicated his life to the service of God. In 1778 he was assigned a circuit for which he preached.[2]

A strong patriot, James O'Kelly fought against the British in the Revolutionary War.[3] His love of liberty and freedom from tyranny led O'Kelly to resist Bishop Francis Asbury's tyrannical rule over his fellow preachers. Asbury claimed the right to assign each man's preaching circuit which they had to accept without the right of appeal.

O'Kelly's progression towards the Restoration idea is reflected in his protest at the General Conference of the Methodist Episcopal Church which met in Baltimore in November 1792. He later recalled:

> I then arose, and stood before the assembly with the New Testament of our Lord Jesus, in my hand, and spake after this manner: Brethren, hearken unto me, put away all other books, and forms, and let this be

the only **criterion**, and that will satisfy me.[4]

When the Conference refused his petition to limit Asbury's power, O'Kelly submitted his resignation and left the meeting for home. The following year (1793) at Manakintown, Virginia, O'Kelly and his sympathizers officially severed their ties with Methodism.

The Methodist records for 1793 list James O'Kelly, John Allen, Rice Haggard and John Robertson . . . as withdrawn from the conference.[5] The seceders first called themselves Republican Methodists.

In 1794 the Republican Methodists met at Old Lebanon Church in Surry County, Virginia, on August 4. It was recommended that they lay aside every manuscript and go only by God's word. Rice Haggard arose and proposed:

> Brethren, this is a sufficient rule of faith and practice. By it we are told that the disciples were called Christians, and I move that henceforth and forever the followers of Christ be known as Christians simply.

Following the above motion, a brother Hafferty of North Carolina moved that they take the Bible as their only creed.[6]

From this meeting came the Five Cardinal Principles of the Christian Church:

1. The Lord Jesus as the only head of the church.
2. The name Christian to the exclusion of all party and sectarian names.
3. They holy Bible, or the Scriptures of the Old and New Testament as our only creed, and a sufficient

rule of faith and practice.

4. Christian character, or vital piety, the only test of church fellowship and membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.[7]

"In 1801 the 'Republican Methodists' changed their name to the Christian Church."[8]

In *An Address to the Christian Church, Under the Similitude of an Elect Lady and Her Children*, O'Kelly set forth his view for achieving Christian unity:

7. I would propose to promote Christian union by the following method, viz: Let the **Presbyterians** lay aside the book called the confession of faith (sic).
8. Which faith, is proposed to ministers before they are received, and instead thereof, present the Holy Bible to the minister who offers himself as a fellow-laborer.
9. Let him be asked if he believes that all things requisite and necessary for the church to believe and obey, are already recorded by inspired men . . .

13. What more does the church need, than is above inserted! Let their Episcopal dignity submit it to Christ, who is the head, and only head of his church; and then we as brethren will walk together, and follow God as dear children . . .
15. Again, as each church is called by a different name, suppose we dissolve those **unscriptural** names, and for peace sake, and for Christ's sake,

call ourselves Christians. This would be 'the Christian Church.'[9]

When O'Kelly and his sympathizers broke with Asbury's Methodists they numbered about 1,000 members with some thirty preachers. By 1795 the Methodists noted "a decrease of 4,673 members among the whites (and) . . . 1644 among the colored." Many of those lost went with O'Kelly. By 1810 the O'Kelly Christians claimed an estimated 20,000 members.[10] Those of the O'Kelly movement were not unanimous in their views on baptism. Some held to sprinkling while others practiced immersion. O'Kelly's co-workers, having been Methodist circuit riders, continued their traveling evangelism not only in North Carolina and Virginia but into all the surrounding states including East Tennessee. James Haw, Rice and David Haggard, and possibly others pursued missionary work in Tennessee. The Haggard brothers were later associated with Barton Stone and his group.[11]

In 1808 Robert Punshan wrote to the *Herald of Gospel Liberty* about O'Kelly's movement. He said: "The church has spread through Virginia, North and South Carolina, Georgia, Tennessee, Kentucky, Ohio and the western part of Pennsylvania, where there are thousands united in the same spirit worshipping the Lord."[12]

In the year 1810 Joseph Thomas, the White Pilgrim, traveled to Tennessee. He "passed through Jonesborough, Leesburg and Greentown in East Tennessee" and crossed the Nolechucky, Wataga, Clinch, and Holstein Rivers. In his biography he recalls "In the wilderness I suffered hunger and cold, being exposed to an incessant rain one whole day . . ." He traveled on to Middle Tennessee and preached

at several locations there.[13]

A Christian Conference was held near Murfreesboro, Tennessee, in August of 1826.[14] Fifty preachers were in attendance. Many of those present were affiliated with Barton Stone. This reflects the fact that there was an unofficial mingling and merging of the two movements in the fields. The similarity of their beliefs and practices made this a natural response. In a report to Stone's *Christian Messenger* it was stated that "congregations in Tennessee and Alabama were numerous and increasing.[15]

A Henry Grant of the O'Kelly movement lived and preached in East Tennessee. In 1859 he organized a conference of Tennessee Christians.[16]

These men who had resolved to be only Christians and to be governed exclusively by God's word blazed a trail through the wooded hills of East Tennessee. They did not produce lasting congregations. A later generation traveled the trail they cut and built more permanent congregations of God's people.

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[1] Durward T. Stokes, and William T. Scott, History of the Christian Church in the South (N. C.: Elon College, 1973), pp. 1-2.

[2] Ibid., p. 2.

[3] Ibid., p. 4.

[4] Ibid., p. 11.

[5] Ibid., p. 27.

[6] W. E. McClenny, The Life of Reverend James O'Kelly (Indianapolis: Religious Book Service, 1950), p. 111.

[7] Ibid.

[8] Ibid.

[9] Stokes and Scott, History South, p. 30.

[10] W. E. Garrison and A. T. deGroot, The Disciples of Christ a History (St. Louis: Christian Board of Publication, 1948), pp. 86-87.

[11] Stokes and Scott, History South, p. 46.

[12] Ibid., p. 39.

[13] Joseph Thomas, The Life, Travels and Gospel Labors of Elder Joseph Thomas (New York: M. Cummings Pub., 1861), pp. 59-60.

[14] Stokes and Scott, History South, p. 57.

[15] Ibid.

[16] P. J. Kernodle, Lives of Christian Ministers (Richmond: Central Pub. Co., 1909), pp. 270-271.

POST OAK SPRINGS CHRISTIAN CHURCH: THE FIRST RESTORATION CONGREGATION IN TENNESSEE

Some two miles east of Rockwood, in Roane County, Tennessee on Highway 70 stands a small frame church building. In the yard before it is a marker that reads:

POST OAK SPRINGS, TENNESSEE
CHRISTIAN CHURCH
THE MOTHER CHURCH IN THE STATE
FOUNDED A. D. 1812 . . . .[1]

Although the early records of this congregation are lost, H. C. Wagner has pieced together a mosaic of her early history which helps us understand our early days in East Tennessee.

Among the earliest settlers that came to Roane County was Isaac Rice. Following the Treaty of Tellico in 1805 which made this area available for white settlement. Rice, his brother-in-law, William Mattock, and Joseph Mee, moved in from Hawkins County. They settled near the site of a present day Rockwood. "These three men built a log meeting house and organized a congregation" near or about 1812.[2] Subscribing to the Restoration plea, these folks were zealous to share their faith with their neighbors in an enthusiastic and uncompromising way. Several converts

were made including "a family of Randolph's, Sally McElwee, and Thomas Blake."[3]

The religious convictions which Rice held and preached were the same as those of Barton Stone. The Post Oak Springs congregation enjoyed fellowship with Stone's followers in Kentucky.

The meeting house was destroyed by fire somewhere between 1814 and 1817. An entry in a Roane County deed book speaks of "Isaac Rice's burnt meeting house."[4] Rice accused a man named Brooks of deliberately burning the church building. The case was tried but Brooks was acquitted. Shortly thereafter Rice moved south to McMinn County and settled in an area now called Riceville. Soon thereafter he died.[5]

When Rice moved away the leadership of the small congregation fell upon Major John Smith. Smith owned a large tract of land near the Springs. Though not a preacher he led the congregation in meeting regularly for songs, prayers and Bible study. They met under some large oak trees when the weather was fair.[6]

Soon brother Smith was joined by two other faithful men, a brother Long and a brother Acred who helped him lead the group. Brother Long seems to have come from Claiborne County and Acred from upper East Tennessee.[7] It is thought that Long was a Presbyterian. At first he bitterly opposed the Christians, but his only daughter married brother Alfred Owens and she won her father to the New Testament way.[8] He grew to be a congregational leader at Post Oak Springs.

Smith constructed a mill near the spring and the congregation worshipped in the mill house during inclement weather.[9] When Smith died, the mill passed into new hands

and the little flock was without a regular meeting place for some years. During this period the church floundered.

In the year 1833 Isaac Mulkey took up the Post Oak Springs work, reorganized and rejuvenated the group. From Barton Stone's *Christian Messenger* we find the following report:

> Brother Isaac Malkey (sic) of Roane Co., E. Ten. July 5, 1834. Thus writes: I moved to this place 8 or 9 months ago. There were here 16 or 17, old disciples, who had been congregated 15 or 20 years ago by brother E. D. Moore. Last Sept. we organized as nearly as we could with our knowledge on primitive grounds. On every first day we meet to break bread -- we **attend** to the apostles doctrine, fellowship and prayers. In November I had the pleasure of seeing one neighbor come and confess the Lord, and from that time we have enjoyed glorious and refreshing seasons. Between 90 and 100 have been immersed.[10]

Nothing is known about the brother E. D. Moore, but we can deduce from the dates given that he worked with the brethren after the removal of brother Isaac Rice.

Isaac Mulkey came to Roane County from Dandridge, Tennessee. It is thought that he was a member of the Baptist Church before moving to Post Oak. Records tell us there was a "Baptist Church of Christ constituted on French Broad River in Jefferson County by Jonathan Mulkey and Isaac Barton in 1786."[11] Isaac was the son of Jonathan Mulkey. It is reported that "the membership of this church, under the preaching of John W. Stone and Raccoon

John Smith, connected themselves with what is now the Christian Church."[12] The correctness of the statement cannot be verified.

Mulkey labored in Roane County between 1833 and 1840. Following his departure Gilbert A. and Gilmore Randolph ministered to the congregation.[13]

William J. Owens was received into the Post Oak Church about 1836 under Mulkey's preaching. In the early 1840's he was ordained to preach in an open air ceremony under the oak trees where the present church building stands. One of the Randolph brothers and two visiting preachers led in the service. Following his appointment, brother Owens preached on the theme "Jesus Said, Follow Me" (Matt. 4:19). From that time until after the Civil War, Owens was an active leader of the Post Oak congregation.[14]

THE CIVIL WAR ERA

During the bloody Civil War the Post Oak Church and the local Methodist Church were forced to suspend public services. East Tennessee was a divided region with partisans on both sides of the conflict. Brother John Acuff of the Post Oak Church had four sons. Two served in the Confederate Army and two in the Union. One son was killed fighting for the South.[15]

With the ending of hostilities and the return of peace, both the Christians and the Methodists met to reorganize. At the Christian Church the brethren met for worship and communion on the first day of the week. Following the lesson brother John Acuff, one of the elders, invited all to participate in commemorating the Lord's death. Two of

his sons came forward and sat down together. A few days earlier one had worn the Union blue, the other the Confederate gray. Their willingness to bridge the hostilities of the bitter war led all the congregation to do the same. "The wounds were healed and the church united again."[16]

W. E. McElvee recalled that at the same time:

> At the Methodist Church a certain Rev. Hayden had called a like service. He then drew out the roster or roll list of members and called the roll. Eighty-four answered present. He then announced that he was going to organize a loyal church, and as he re-read the list of names he struck off sixty-one as being disloyal, leaving twenty-three to organize.

Those expelled left the building and after consultation decided to go to the Post Oak Christian Church where politics and the war were not made a test of loyalty. Eventually most of those Methodists united with the Christians. Ere long the Methodist Church died and its building was left abandoned. The Lord's church flourished with an infusion of new members.[17]

THE CHRISTIAN COMMUNE

During the war years Brother W. J. Owings, one of the Post Oak elders, had moved to Kentucky where he operated a mercantile business. He was able to amass a small fortune. Following the armistice he returned to Roane County and the Post Oak Church.

Having read in the second chapter of Acts about the early Christians having all things in common, Owings

determined to establish a communal farm where all things would be shared in common. In 1867 he proceeded to purchase a large farm some three miles from the church and invited all who would to come and live in his Christian utopia. A few went, sincerely believing that such was the right thing to do, others who were lazy and shiftless gravitated looking for free bread and easy living.

Owings enlarged a house on the farm to the size of a hotel and built eight two-room cottages. The members ate together in the great house and assembled there for worship. Twice daily brother Owings instructed his flock in the Scriptures. A mill was constructed and the folks were expected to work the farm and operate the mill to generate their cooperate income. While all wish to eat the meals and enjoy the shelter, few were willing to work with diligence. From the beginning the project was a financial failure. Ere long, Owings' fortune was depleted and the experiment failed.

The straw that broke the camel's back provides an interesting story. Elder Owing's wife was an industrious lady who made nice quilts and rugs for her home. Other ladies of the commune complained that they did not have such things for their houses. Owings tried to convince his lady that she should share her creations or give them up. She flatly refused! His daughter-in-law made some funds by knitting and purchased a hand bag. Again the other ladies insisted they should have one too. She suggested that they get busy and earn the money to buy one.

Finally Owings realized that his dream was doomed. The community was disbanded and the proprietor was left penniless. Owings and the few who were faithful returned to the Post Oak congregation, poorer but wiser.[18]

Eventually the brethren secured the abandoned Methodist building for their meeting house. The Post Oak Springs building erected in 1876 still stands. Among those who preached for the congregation at this period were James I., Anthony and J. H. Denton. J. E. Stewart served the church in 1892-1894; W. J. Shelburne served in 1897.[19]

The Post Oak Springs Church was among those swept away by the digression at the end of the nineteenth and the beginning of the twentieth century. Today the congregation continues to meet as a Christian Church in a modern brick structure. The old frame building stands as a silent monument to a faith that once burned brightly in the bosom of devoted disciples who strove to restore the simple Christianity of the first century. From this congregation came a faithful remnant that were the founding members of the Rockwood Church of Christ.

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[1] H. C. Wagner, History of Disciples of Christ in Upper East Tennessee (unpublished thesis for Master of Arts Degree, University of Tennessee, 1943), p. 27.

[2] Ibid., p. 30.

[3] Ibid., p. 30.

[4] Ibid., p. 30.

[5] Ibid., p. 31.

[6] Ibid., pp. 33-34.

[7] Ibid., p. 34.

[8] Ibid., p. 35.

[9] Ibid., p. 35.

[10] B. W. Stone, Christian Messenger, v. 3, (Sept. 1834), p. 282.

[11] As quoted by Wagner, p. 36. The original copy of this church record is kept in the bank vault at Dandridge, Tenn.

[12] Ibid., p. 37.

[13] Ibid., p. 38.

[14] Ibid., pp. 38-39.

[15] Ibid., p. 39.

[16] Ibid., p. 39.

[17] Ibid., pp. 39-40.

[18] Ibid., pp. 40-42.

[19] Ibid., p. 43.

LIBERTY HILL CHURCH OF CHRIST
McMINN COUNTY, TENNESSEE

Brother Barney Casteel was the founding preacher of the Liberty Hill Church near Englewood, Tennessee. He also built the log meeting house in which the church met. It was 15 x 20 feet in size. The date of its beginning was around 1819. (An old Bible in possession of one of the members lists the founding date as 1826). Some of the early families at Liberty Hill were the Casteels, the Jacks, the Elliotts, the Daughterys, the Burgers, the Casses, the Coles, and the Whites. Some of them rest in the old church cemetery. This original building was used until the 1840's when it was moved to the Liberty Hill Knoll. A plot of land was donated by the Casse family. John Davis, the church's preacher, cleared the land and erected the log building. Here also a cemetery was started. The oldest grave marks the resting place of Nancy Elliott, born 1818, died 1845.

During the Civil War the church building was taken over by command of Thomas P. Duggan, leader of "The Old Bloody Seventh Battalion." It was used as a "pest house," i. e., a quarantine house for soldiers with contagious diseases. Doubtless many good men breathed their last breath within its walls.

Brother W. A. Daughtery was born in 1853 and grew up worshipping at Liberty Hill Church. Following his

baptism, he grew in faith, knowledge and ability. His brethren appointed him their minister in 1879, a post he held until his death in 1933. For 54 years he taught the members the Word of God.

In the year 1886-87, the congregation had outgrown the building, so a third meeting house was erected. A much finer building than its log predecessors, it was constructed of sawn lumber with the cracks covered by strips. There were three glass windows on each side. Brother N. G. Jack shared in the preaching duties of the church. He later moved to Dallas, Texas and played an important role in the evangelizing of that new field. In those days it was common for congregations to have a man preach for them one or two Sundays each month. Other weekends he was evangelizing in new areas. Thus they might claim anywhere from two to four regular preachers. Few of the preachers received anywhere near a livable income from their preaching. They supported their families by farming, teaching, or whatever skills they had. Their preaching was a service freely given for the glory of God.

A new meeting house was erected in 1908. It was located some 300 yards from the site of the old building. The new plot of land was given by brother Houston Jack. Brother W. A. Daughtery was the minister at the time of its erection.

Other men who have served the church as ministers include Creed Samples, Frelon Williams, F. C. Williams, Jr., Bob Williams, and Francis Williams. The current minister at the church is Pat Wilson. He is assisted by Mike Williams. The present building was erected in 1975. The attendance averages approximately one hundred on the Lord's Day. The Liberty Hill Church has worshipped and served the

Lord for some 168 years. This is one of the oldest churches in East Tennessee and one of the few that remained faithful through the apostasy at the turn of the century. Many of its members have scattered and taken root in other congregations near and afar.

The church's address is Rt. 1, Englewood, Tennessee, 37329.

Information taken from a news article "Old Liberty Hill Church Taken in Civil War," The Daily Post - Athenian, June 10, 1969.

JAMES MILLER AND BOONE'S CREEK CHURCH

One of the earliest preachers in upper East Tennessee was brother James Miller who was born in Maine in 1798. He migrated to Tennessee by way of Ohio and Kentucky. There it seems he came in contact with Barton Stone. On October 16, 1824 he was received into the Sinking Creek Baptist Church in Carter County, Tennessee after relating an acceptable religious experience. Six months later on April 16, 1825 he asked for and received a letter of dismissal from that church.[1] It does not appear that brother Miller ever preached for the Baptists. By 1826 Miller was performing marriage ceremonies as a "minister of the Gospel." A later record states that he was ordained by Barton W. Stone and "commenced to preach in upper East Tennessee, . . . and contending that party names tended only to divide the people of God."[2] Soon after separating from the Baptists, brother Miller conducted a great revival meeting in Boone's Creek Valley, Washington County which resulted in many additions. This would have been the summer of 1825. Miller's preaching divided the Buffalo Ridge Baptist Church. An investigative committee from the Holston Baptist Association found Buffalo Ridge a "divided people in principle and practice."[3] In the records of the Sinking Creek Baptist Church, October 18, 1826 is the following note:

> We also declare against Molly Humphries for joining Miller's church . . . . We unanimously agree not to invite any of the people calld (sic) Arians Socianian Unitarians or Sysmatics or that will not wright (sic) their creed to preach in our meeting house.[4]

It was common for their denominational neighbors to associate Stone and his followers with these heretical groups. This was because the Christians would not subscribe to their credal statements about the trinity. Also it was a "name-calling" tactic to besmirch their Christian faith and prejudice folks against them.

Baptist historian, J. J. Barnett records that Buffalo Ridge Baptist Church was reduced from 350 members to fourteen by the "Arian heresy as taught by Barton Stone and Alexander Campbell . . ."[5]

In his new home, Miller found a wife, Elizabeth Devault. Brother Miller supported his family by farming and teaching. His preaching was done at nights, on weekends, and when the crops were laid by. He taught at the Boone's Creek Seminary.

Colonel E. E. Reeves wrote the following glowing description of brother Miller:

> Once there lived a man in this country whom I knew three-quarters of a century ago . . . . He hailed from Maine . . . . He was a minister of the gospel in the Christian Church. Of heroic size, with a benevolent face and a dignity in his bearing, he was a commanding figure in any assemblage of people. The Rev. James Miller was a ripe scholar, a fluent speaker and withal a real logician. At first he was a school teacher

during the week and a pulpiteer on the Lord's day. However, soon he devoted his entire time to his holy calling, leaving the management of his extensive farm to his practical wife. Ere long he conducted a remarkable religious revival on Boone's Creek in this county, which in its scope and sweep, was a wonder in that day, for in that community nearly every soul was gathered into the Christian Church; and through the generations following to the present the Christian Church dominates all other churches in that community. The Boone's Creek Brick Church was the outgrowth of that eventful religious awakening, and was longer and more widely known, than probably any other in a large section of our country. From it have gone out men and influences which have proved the primal human cause of the development of the Christian Church into the commanding position it occupies in our section of the country.[6]

Most of those won from the Baptists became members of Boone's Creek Christian Church.

When they formerly organized their congregation, the Boone's Creek brethren drafted and signed the following statement:

> We the members of the Church of Christ at Boone's Creek have met together on the twentieth day of September in the year of our Lord One Thousand eight hundred and thirty-four and according to the Acts of the Apostles The church have chosen from among us seven men of honest report and ordained them elders of the church. And Daniel Fox a

member of the church was appointed clerk of the church on the same day and year above mentioned.

ELDERS	DEACONS
James Miller	William White
Jacob Miller	Daniel Isenburger
Jacob Range	John V. Hoss
Daniel Snider	
John Elsy	
Jeremiah Bacon	
Jesse Hunt	
George Grisham[7]	

The membership list showed forty-four brothers including several negroes, each identified as "man of coler (sic)." The names of ninety sisters are given. It is thought that Boone's Creek Church first began meeting as early as 1829 though it was not fully organized with elders and deacons until 1854.

In September of 1841 John Wright, James Miller, James I. Tipton, and David T. Wright participated in a great gospel meeting at Boone's Creek which won fifty-six souls for Christ.[8] The rapid growth of the church is seen in her membership figures. In September 1841 she had 156; in February of 1842, 238; in July 1842, 259; in August 1843, 299. When the Civil War began there were 318 members. After the disruptions of the war only seventy-three members were accounted for.[9] This sad experience was repeated throughout the South.

Numerous preachers were sent forth by the Boone's Creek Church. Among them were Spotswood Dodge (1850), Hezekiah Hinkel (1866) a black brother, W. C.

Maupin (1867) and John Ellis.

Brother James Miller died February 19, 1874. In his will he left a lot in Johnson City to the church for a building site. A comfortable meeting house was erected by the brethren.

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[1] Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master's Thesis, University of Tennessee, 1943), pp. 45-46.

[2] Samuel H. Millard and T. J. Wright, Biographical Sketch of John Wright, as quoted in Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master's Thesis, University of Tennessee, 1943), pp. 45-56.

[3] Minutes of the Holston Baptist Association, as quoted in Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master's Thesis, University of Tennessee, 1943), p. 49.

[4] Sinking Creek Baptist Church Records, p. 94, as quoted in Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master's Thesis, University of Tennessee, 1943), p. 49.

[5] J. J. Burnett, Sketches of Tennessee's Pioneer Baptist Preachers, p. 537, as quoted in Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master's Thesis, University of Tennessee, 1943), p. 50.

[6] Ibid., p. 46.

[7] Beaver Creek Church of Christ church records, as quoted in Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master's Thesis, University of Tennessee, 1943), p. 51.

[8] Alexander Campbell, editor, Millennial Harbinger, New Series, Vol. 5, December 1841, p. 590.

[9] Wagner, History East Tennessee, p. 53.

SPRING CREEK CHURCH OF CHRIST
RICEVILLE (McMINN COUNTY), TENNESSEE

One of the oldest congregations in East Tennessee is the Spring Creek Church near Riceville. The exact date of its founding is unknown but by 1830, the congregation was well established with a meeting house on the farm of Mr. John Roberts. On June 9, 1830, Roberts deeded the land on which the building stood to the congregation. The trustees who held the property for the church were Wesley Spearman and Robert Mansell.

Among the earliest members, in addition to the trustees, were John, Edmond and Thomas M. Roberts who had come from South Carolina; William McNabb, and James Billingsly. Thomas, John and Wesley Spearman were also immigrants from South Carolina. Robert Randolph and Isaac Rice had moved down from the Post Oak Springs church near present-day Rockwood. Riceville received its name from Isaac Rice. There were the Mee, the White, the Erickson, and Stone families in the early group. Thomas Miller moved to the community in 1825 from Monroe County, Kentucky. He had worshipped with John Mulkey in the Mill Creek Christian Church near Tompkinsville.

William McNabb, Robert Mansell and James Billingsly were early elders of the church. In those days most elders did a lot of preaching. Robert Randolph was one of the first preachers at Spring Creek. He had been ordained to

preach in 1822 while living in Virginia.

William and Rees Jones moved to the community around 1826 and were won to the faith. Isaac Newton Jones, who in 1897 wrote an unpublished *History of the Reformation in Tennessee*, tells us, "In about 1826 my father and Uncle William Jones moved to McMinn County and located a wool-carding machine on Spring Creek. Here they heard of a man, (named Daniel Travis) perhaps from Kentucky, preaching a strange doctrine in a county east of McMinn. My father, being the principal carder, requested Uncle William to go and learn what the new doctrine was. On his return, he showed how the man had used Acts 2:38 to prove that **baptism is for the remission of past sins.** The reasoning was so clear that they at once began teaching it to their neighbors." (*A Sketch of the Reformation in Tennessee* by J. W. Grant, p. 33). On August 16, 1833 both were ordained to preach by Robert Randolph and Isaac Mulkey. The older preachers laid hands on them in the special service.

Preachers in those days were not afforded the respect and consideration of later generations. I. N. Jones tells of a note hung on a tree at the forks of a road near Spring Creek. It read: "Twenty dollars reward to any man or set of men that will whip Old John Mulkey and Rees Jones." Jones recalled seeing his mother wiping tears from her eyes and asking worriedly, "Will your Pa ever get home alive?" His father was Rees Jones, one of the preaching brethren.

By 1833 the congregation had grown to some 60 members. In addition to conducting the Lord's business at home, the elders and preachers of the church carried on an active evangelistic outreach, preaching in adjoining communities.

Among the men preaching in the area of Spring Creek in those early years were Isaac Mulkey, William Slaughter, Jacob Johnson, William Brown, and Dub Ruble (Grant, p. 35). Isaac Mulkey was one of the most capable preachers in the ranks of the East Tennessee churches. He was a powerful proclaimer of the Word. When he joined the Masonic Lodge, it created an uproar among the brethren and the Spring Creek Church charged him with misconduct. A disciplinary trial was conducted by the church and he was forced to leave the area. He went on to become a famous preacher in Kentucky and Illinois (Grant, pp. 36, 53).

In those early days the brethren in McMinn County used the mourner's bench at their services. Sinners were urged to mourn and pray for a sign of God's forgiveness. I. N. Jones recalled seeing it argued out by his father and other brethren (Grant, pp. 37-39).

He also remembered a controversy that arose when traveling preachers came down from Kentucky. The custom at Spring Creek was for the brother in charge of the Lord's Supper to kneel while blessing the emblems. The congregation either sat or knelt. The Kentucky preachers said they should stand. The congregation adopted the new (standing) practice, but it grated on some of the members to do so (Grant, p. 40).

Barton Stone, one of the early leaders of the Restoration Movement, conducted a meeting for the congregation prior to his death in 1844.

Sensing a need to expand their evangelistic efforts, seven of the congregations in lower East Tennessee met to form a cooperation to achieve that goal. At first the cooperations were simply gatherings of Christians to discuss their needs and to pool their efforts in evangelizing their

part of the world. Participating congregations would send representatives and then contribute toward the support of the workers sent out.

On December 10, 1831, James E. Matthews of Bartons, Alabama described an early cooperation meeting that included preachers from southeastern Tennessee and northern Alabama. John and Isaac Mulkey were present. Matthews explains what transpired:

> "In Conference, we despensed with the etiquette usually observed. No bishop was called to the chair, nor was any clergyman or lay-member chosen President. We entered no resolves upon our minute book. Nor did we take the name of an 'Advisory Council', but 'with one accord, in one place' we mutually engaged in arranging the appointments for our next annual meeting, so as to best promote the cause of the Redeemer; and agreed to request you to publish said appointments in the Christian Messenger."
>
> *Christian Messenger*, Vol. VI, No. 1
> Jan. 1832, p. 26-37

On November 29, 1849, the first meeting of the lower East Tennessee Cooperation was held at the Spring Creek Church. Twelve churches from seven counties sent representatives. Robert Randolph, Gilmore Randolph and Ephraim A. Smith were sent forth as evangelists. Their circuit covered an area 150 by 65 miles through East Tennessee and northern Georgia. The missionaries were expected to visit the existing congregations where possible. Three months were required to complete their circuit. The

twelve participating congregations had a total of 357 members. They pledged $390.20 for the support of their evangelists.

The year following (1852), Spring Creek again hosted the Cooperation meeting. Robert Randolph, James D. Billingsly and John R. Frame were chosen as the group's traveling preachers. At the meeting the evangelist reported 100 additions and one church planted with twelve members with prospects in several places very flattering.

Churches that participated in the 1851 Cooperation meeting were Athens, Smyrna, Spring Creek, Philadelphia, Trenton, Rocky Springs, Daddy's Creek, Coosawatter, Chatatee, Hare's Creek and Post Oak Springs. The total membership had increased to 550. They pledged $338.25 for evangelism the following year and selected brother Thomas A. Witherspoon to be their traveling evangelist.

Again in 1852 Spring Creek hosted the annual meeting. They had grounds suitable for camp meetings. Entire families came to the meetings bringing their bedding and supplies in their wagons. They camped out together. The programs ran from Thursday or Friday through the Lord's Day. There were preaching, singing, fellowship meals, and business sessions for the men-folks. Children played, young adults courted, and the women visited. All were blessed by the opportunity to be with fellow-Christians. At a later Cooperation meeting (1873) the subjects addressed by the speakers were Anti-Christ, Prayer, How to Use the Lord's Day, Love, Purity of the Church, and Spiritual Influence. Though times have changed, these topics are yet timely.

The decade of the 1850's saw many of the Spring Creek brethren migrate westward. There was an extended drought that brought great hardship on the farmers. The

cheap land on the western plains attracted many.

At least six, possibly seven, buildings have stood on the property since the church's beginning. A graveyard holds the dust of multitudes of disciples who served God in the days of their earthly sojourn. Slaves rest there along with their masters.

Among the men who have preached for the Spring Creek Church as regular ministers or revival speakers in recent years are: W. C. Phillips, Sr., Homer Daniel, J. Ed Nowlin, Boyd Fanning, Charles Lemmons, Ralph Samples, John Renshaw, David Pharr, Gentry Stults, Paul Kidwell, Buford Holt, Darrell Moore, Ralph Henley, Raymond Crumblin, and Wendell Needham.

For the past twenty years, brother Franklin Hyberger of Cleveland, Tennessee has served as the regular preacher for the congregation.

The present elders are Jerry Flatt, Paul Matthews, and Marshall McKinney. Deacons are Ted McKinney and Joe Nipper.

The congregation enjoys a nice modern meeting house constructed in 1951 at a cost of $9,273. They have recently built a preacher's home. Over the years, they have assisted numerous good works and mission efforts to spread the borders of God's kingdom.

The church's address is: RR/Spring Creek, Riceville, Tennessee, 37370.

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[1] Ethelyn Barnes Mitchell, Spring Creek Church - "An Early Example of Missionary Cooperation," Gospel Advocate, Vol. 129, No. 9, May 7, 1987, pp. 268-269.

[2] Current information supplied by Franklin Hyberger.

[3] Isaac Newton Jones in A Sketch of the Reformation in Tennessee by J. W. Grant, Nashville, unpublished manuscript, 1897.

ROBERT RANDOLPH
PIONEER PREACHER OF LOWER EAST TENNESSEE

One of the early pioneer preachers in Roane and McMinn County was Robert Randolph.

He was ordained to preach in Virginia in 1822. His brothers Elisha and Elihu also were preachers. Robert and Elihu migrated to East Tennessee and settled in McMinn County. He had some contact with the Post Oak Springs Church in Roane County before his association with the Spring Creek Church. Soon, he was preaching for the brethren at home and throughout the region. For some 25 years, he was a principal leader in the Spring Creek Church. Isaac Newton Jones, who grew up in the Spring Creek congregation, has left us a general description of Randolph as a preacher.

He remembered that Randolph had "a strong moral sentiment and fair reasoning powers." Not being a worldly-minded man "he devoted much time to preaching." His dedication to the Lord's work often left him and his family devoid of the comforts of life.

Randolph was not "very pugnacious." Because of his kindly spirit, he was highly regarded by all and especially qualified in building up churches and keeping them in order. After the Mulkeys left East Tennessee, he lamented: "Rees (Jones) is a host in himself; he can do the fighting, but I have no one to build up."

Brother Randolph's "sermons were plain and didactic." When the occasion demanded, he could "thoroughly arouse his audience by exhortation."

When he really "got into a sermon" and all other things were right, he would seize "the front edge of the hand-board with his hands about two feet apart and gradually raising his voice to a pitch that might be called 'stentorian,' and with no gesticulation save that of raising his rigid body on his toes and then dropping on his heels at emphatic points, for fifteen minutes he could pour forth a torrent of scripture . . . that like an avalanche, swept everything before him. When done, he dropped into his seat exhausted, limp as a withered leaf."

Once when going from McMinn County to speak at Post Oak Springs near Rockwood, he had to cross the Tennessee River. He did not have 50 cents to pay to ride the ferry, and the operator refused to take him over. Finally, he offered the man his new silk bandana which had cost him $1.25. We can only hope he was rewarded adequately to pay his ferry fee homeward.

In his latter years brethren fondly referred to him as "Father Randolph" - a common expression in those days for men loved and esteemed as family.

Brother Robert Randolph played a major role in the planting of New Testament Christianity in lower East Tennessee. May we not forget our debt to him and those with whom he served.

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[1] Isaac Newton Jones, in A Sketch of the Reformation in Tennessee, by J. W. Grant, Nashville, unpublished

manuscript, 1897.

[2]Ethelyn Barnes Mitchell, "Spring Creek Church - Early Example of Missionary Cooperation," Gospel Advocate, Vol. 129, No. 9, May 7, 1987, pp. 268-269.

WILLIAM JONES AND REES JONES
PIONEER PREACHERS IN McMINN COUNTY

William and Rees Jones moved to McMinn County c.a. 1826. There they set up a wool-carding business on Spring Creek.

When they heard reports of a Kentuckian named Daniel Travis, who was preaching a strange doctrine about baptism in a nearby county, William went to check him out. He came home persuaded that baptism is necessary for the remission of past sins. Already, he and Rees had pondered the connection of baptism and forgiveness in light of Mark 16:16. He explained his new found conviction to his brother, and both began to share it with their neighbors.

Most of their neighbors believed that a direct operation of the Holy Spirit was necessary to convert a sinner. Such an experience was usually sought at the "mourner's bench" where sinners begged God for a sign of his acceptance. Those who "got religion" at the mourner's bench often were overwhelmed with emotion and shouted. Some of them swooned or broke into uncontrollable "holy" laughter. Others experienced "the jerks" and/or barked like dogs. Of course, we recognize today that these experiences were manifestations of religious hysteria, but on the frontier, they were thought to be the workings of God. The Jones' brothers recognized that such disorderly behavior was unknown in the Scripture and worked diligently

to convince their neighbors of the folly of it.

Both brothers were ordained to preach by the Meadow Fork Church in 1833.

Following the long-standing example of their religious neighbors, each man received a license to preach from the church. It read:

> "This is to certify all whom it may concern that by the request of the Church of Christ convened at the Meadow Fork of Eastananlle Creek, McMinn County, Tennessee, Rees Jones was set apart to the ministry of the Gospel and its ordinances by prayer and the imposition of the hands of Robert Randolph and Isaac Mulkey, Elders of the Church of Christ. August 16th, 1833.
>
> Signed by Order of the Church
>
> Wm. Slaughter,
> Wm. A. Brown"

Opportunities were found to preach in private homes, in groves and barns, in school houses and the few scattered church buildings. In the summer there were big encampment meetings.

Preaching was no bed of roses in those days. A man went mainly at his own expense. While away from home, his family and farm were often left unattended. There was persecution both at home and abroad. They were derided as schismatics and accused of denying the Trinity, the Deity of Jesus, which charges were utterly false. They charged them with denying the operation of the Holy Ghost and

heartfelt religion. They were called New Lights, Stoneites, and Campbellites.

The opposition was bold and fierce, and our preachers had to build with the sword in one hand and the trowel in the other. Their sermons were a blend of argument, refutation, education, and exhortation. Having survived the heat of many a battle, Willam and Rees Jones were known as "warriors or fighters."

As noted before, hostile sectarians actually posted a sign on a tree at the forks of a road which read: "Twenty dollars reward for any man or set of men that will whip old John Mulkey and Rees Jones." We have no reason to doubt that they literally meant to fulfill their offer.

Rees Jones' son recalled seeing his mother weeping when his father was late returning from a preaching appointment, fearing that harm had befallen him. In those days, preaching was no job for a cowardly man or a weakling. Only the strong survived.

A major contribution of brother Rees Jones was to help the brethren put away unscriptural practices such as the mourner's bench and the high wrought emotionalism that led to such excesses as shouting and the jerks. Not all the brethren were inclined to do so, and many hot discussions transpired before truth and reason prevailed.

Sister Nancy Mulkey, the youngest daughter of old John Mulkey, was known for her shouting and getting happy at the revival services. When she could no longer contain her emotions, she would rise and with a shining "countenance and fire in her eyes . . . with a pattern that showed the depth of her soul . . . would pour forth an exhortation lasting from five to fifteen minutes, which neither her father nor brother could equal." (I. N. Jones, A Sketch

of the Reformation in Tennessee, p. 55). To the Jones' brothers goes the credit for helping the brethren to learn a more acceptable way of conduct in worship.

William Jones did most of his evangelistic work in East Tennessee. "He was a close reasoner and a rigid adherent to the Bible and its teaching; and he opposed all distortions and spiritualizing contrary to the clear teaching of scripture."

William, Rees, and Isaac Jones, and their brother-in-law Samuel Hand had a combined blacksmith and woodshop in McMinn County. One day in 1833, R. J. Meigs, a young attorney, dropped by while campaigning for a seat at the State Constitutional Convention. Almost the whole day was spent discussing religion with the Jones' brothers. Meigs later described his discussion among the blacksmiths thusly:

> "Rees put me into the fire, and when a welding heat, he laid me on the anvil and he and Bill pounded away on me till Rees got sorry for me, and gave the signal to stop; but Bill kept on pounding with his sledge . . ." (I. N. Jones, p. 59).

Rees Jones was always found where battle raged the fiercest and hottest. Those not well acquainted with him called him "hard-hearted" and a "warhorse." His son remembered him as tender-hearted. He sympathized with the poor, the sick and distressed. While he often had to perform spiritual surgery to remove the cancer of error from people's minds, he did so as a sympathetic surgeon. At times, tears would fill his eyes and choke his voice while preaching. He would have to stand silent until the

emotion subsided.

He stood on the platform of "The Bible Alone." He taught his hearers: "What God through his Son commands, do -- what he forbids, let alone . . ." "Obey God, and leave the consequences with him." When any religious question was raised, he responded, "To the law and to the testimony; What does the Bible say?" In the words of his son, he was "anxious to learn the truth; he grappled with questions of the day as Sampson with the lion, and never rested till the jaws of heresy were torn asunder, and the fangs of the destroyed fully exposed."

When Alexander Campbell proposed the name "Disciples" for the people of the Restoration Movement, Rees Jones was quick to declare his preference for the name "Christian" which God had ordained for his people.

For sixteen years, Rees Jones labored in lower East Tennessee. He challenged the false views and practices of his denominational neighbors and those within the church as well. "Persecution swirled about him . . ." "Vile personal abuse was heaped upon him, sticks were shaken over his head, rewards were offered for his lynching, and he was threatened with the law . . ." (I. N. Jones, p. 73). His son Isaac feared that he would be killed like martyrs of the Scripture. A Methodist friend told him, "Mr. Jones, your unimpeachable **moral character** is all that saves you."

Upon leaving East Tennessee, William Jones moved on to Missouri. There he debated a Methodist minister on baptism. At the conclusion of the discussion, his opponent said:

> "Sir, I have made the best fight I could; I find I am in error, and now I demand baptism of you, that I may walk in a new life."

Jones immersed him according to the ancient Biblical instruction.

William Jones died shortly after the Civil War. No record has been found of the last days of Rees Jones.

Those noble Christian brothers are part of that great band of witnesses that lived by faith, fought a good fight, and finished their course. We are grateful heirs.

The information in this chapter is extracted from Isaac Newton Jones in A Sketch of the Reformation in Tennessee by J. W. Grant, Nashville, unpublished manuscript, 1897, pp. 33-76.

JOHN MULKEY
EARLY PIONEER PREACHER IN McMINN COUNTY

The most notable of East Tennessee's early preachers was John Mulkey who lived for a while in McMinn County and preached throughout the region.

John Mulkey was born January 14, 1773 in Fair Forest, South Carolina. His parents were Jonathan (1752-1826) and Nancy Mulkey. His father was a notable Baptist preacher from an illustrious family of Baptist ministers. John had two brothers, Phillip and Isaac. All of them grew up to follow the profession of their father as Baptist preachers.

When the boys were yet small, the family moved into Carter's Valley in Upper East Tennessee. The date of their move was between 1775-1780. Jonathan helped to organize the Baptist Church on Boone's Creek in Washington County, which was later known as Buffalo Ridge. Mulkey was one of the first Baptist preachers to reside in Tennessee. Here the Mulkey boys grew to manhood and began their careers as preachers.

John Mulkey began preaching in 1793 when twenty years of age. It is probable that he was licensed by the Buffalo Ridge Baptist Church which his father pastored for forty-two years and in which young John would have grown up. He soon grew to be recognized as one of the finest pulpit orators in the area.

Near the turn of the century, John took for his wife Elizabeth Hayes. Also, he and his brother Phillip migrated westward into Kentucky. They settled on Mill Creek in Green County (now Monroe County) near present day Tompkinsville. It is thought that John organized the Mill Creek Baptist Church during the year 1798. While living at Mill Creek, John and Elizabeth raised a family of ten children. All of their sons, save one, became gospel preachers. Two of them, Isaac and John Newton, went on to be outstanding proclaimers of the gospel.[1]

With the coming of the great revival, new winds of doctrine began to flow within the churches. As people began to study the Bible with renewed zeal and enthusiasm, they discovered discrepencies between their denominational doctrines and the Sacred Word. John Mulkey's thinking was affected as he measured the fundamentals of Calvinism as set forth in the Philadelphia Confession of Faith and held and taught by the Baptists of his day.

In July of 1805, a Baptist sister by the name of Gunn was accused of joining the Arians - the favorite word of derision for Stone and his people. Mulkey sought to win her back to no avail. In 1806, the circular letter of Mulkey's Stockton Valley Baptist Association contained a tirade written by an Elder Louis Ellis against the Stoneites.

Later, the Baptist Church on Little Barron River (later called Gamaliel) invited Mulkey to come and help them with a problem. A brother Louis Byrum had traveled to Cane Ridge in Burbon County and invited Barton Stone to come to the community to preach. Several people had been won over to Stone's views including Byrum.

Abner Hill, a fellow member of the Stockton Association, wrote that Mulkey went to talk with Byrum in hopes

of reclaiming him. Brother Byrum suggested that first they ask God's blessings on their discussion. So fervent was his prayer for open hearts and open minds that they would honor Bible truth above human creeds that Mulkey's prejudice was melted.

Though he did not change immediately, John's righteous soul was stirred. Day and night his mind wrestled with the great truths he had encountered and his obligation to them. Finally, one night he was so troubled he could not sleep. Rising while it was yet dark, he saddled his horse and rode eight miles to the home of Byrum, arriving at breakfast time. Byrum invited him to eat with them, but Mulkey insisted they first must talk. He apologized for opposing the truth his friend had taught and then pledged himself to join him in preaching the ancient gospel.[2] For a while he continued his work with the Mill Creek Baptist Church.

Isaac T. Reneau, a fellow worker of Mulkey, wrote a vivid account of Mulkey's break with the Baptists. In 1809, Mulkey was delivering a sermon on John 10 at the home of William Sims. While making a diligent effort "to establish Calvinism, his own argument convinced him(self) that the doctrine was false." Being an honest and plain-spoken man, he expressed a change of conviction on unconditional election and other doctrinal matters. A storm of controversy erupted in the Mill Creek Church and in the Stockton Valley Baptist Association. He was charged with heresy and notified to stand trial at the August meeting of the Association. At that session, his opponents could not secure a guilty verdict. They called on five sister churches to assist them and scheduled another inquisition for October. After the charges were reiterated, they called for a

show of hands, and the majority still favored Mulkey. At the November session, the same accusations were received. Mulkey proposed that they "drop all disputes and bear with one another, but they replied 'Never, till you come back to the very ground from which you started'." Mulkey then proposed to dissolve the Mill Creek Church which was unanimously accepted.[3]

On Saturday, November 18, 1809, the Mill Creek Baptist congregation assembled and their embattled preacher entered the pulpit. There was nothing left to discuss. The die had been cast. John Mulkey announced "all of you who believe as I do, follow me out the west door." Like an axe splitting fire wood, his words splintered the congregation. Among the first to follow Mulkey out of the Baptist faith and back to the Bible was Hannah Boone Pennington, sister of the great frontiersman Daniel Boone. Others included Joseph Gist, Nathan Breed, Obediah Howard, and William Logan. Before the exodus ended, one hundred fifty of the two hundred members had taken their stand with Mulkey. The remnant of loyal Baptists made no claim on the meeting house. They left to form a new congregation according to their denominational tradition.[4]

Following the separation, Mulkey and those that followed him met on the third Saturday in November and organized a congregation on the Bible alone - without a human creed, confession of faith, or book of discipline.

The Baptist historian J. H. Spencer wrote: "In 1812 John Mulkey was excluded from the Baptists for having joined the New Lights . . ."[5] Barton Stone and his followers were called New Lights. Campbell was unknown in Kentucky at this time. Spencer also spoke of the Unitarian

views and other fanatical sentiments of Barton W. Stone.[6] He labeled Mulkey as "unstable and carried about by every wind of doctrine - first falling into Arianism, and then into Campbellism." He does concede, however, that "he maintained, as far as known, an unblemished moral character."[7] The minutes of the Mill Creek Church state that Mulkey:

> "denied the Essential doctrin (sic) of the Gospel such as denying in our Esteem that Jesus Christ satisfied the demands of Law and Justice for his people or died as our Surety or that any man is saved by the righteousness of Jesus Christ imputed to them Also finely (sic) for treating the church with contempt and going away and leaving us in an unpleasant situation."[8]

John Mulkey was a tireless preacher. He traveled throughout his region of southern Kentucky and the nearby counties of Tennessee. His enthusiasm for his new found faith bore abundant fruit as hundreds of converts were brought to the Lord and the New Testament way.

Between the years 1825-1829, John Mulkey moved his large family to McMinn County, Tennessee. There he farmed to provide for his family while he preached the restoration gospel throughout the region. He was associated with Rees and William Jones and the Randolphs, Elihu and Robert. He traveled throughout the territory of the Lower East Tennessee Cooperation and did some work in Northern Alabama. His sons, Isaac and John Newton, were actively engaged in evangelizing while in Tennessee. In 1834, John Mulkey wrote to Barton Stone's *Christian Messenger* from Meesville in McMinn County, Tennessee. He reported some

30-40 converts recently baptized (Vol. 8, No. 10, p. 318).

It is interesting to read in the McMinn County tax lists for 1829, 30 and 31 that Jonathan Mulkey, John N. Mulkey, and John Mulkey, Sr., were recorded as "Capt. Mulkey's Company." The county was divided into military districts at that time, and the records indicated the adult males available for militia service should the need arise.[9]

Isaac Newton Jones knew John Mulkey well when he was a boy in McMinn County. He wrote a candid description of our subject in 1897. "Old John Mulkey, as he was then called, was of medium height and slightly corpulent, weighing, I suppose, one hundred and eighty to two hundred pounds. He was a graceful horseback rider . . . Though he was not a rigid logician, his musical voice, aided by ideality, sublimity, and an easy-flow of language, readily fixed the attention of an audience; and when desirable, he could carry away his hearers by a whirlwind of natural eloquence."[10]

John Mulkey's success in refuting the doctrines of the various denominations, putting their preaching champions to flight and winning their members over to the truth infuriated his sectarian neighbors. On one occasion, some of the more belligerent of them posted a sign on a tree in the forks of a road in McMinn County that offered "Twenty dollars reward for any man or set of men that will whip old John Mulkey and Rees Jones."[11] Such threats did not intimidate or deter him from his mission. He was thoroughly prepared to endure hardness as a good soldier of Christ Jesus.

John Mulkey was a long-time friend and associate of Barton Stone. When Alexander Campbell entered the field,

Mulkey had the highest regard for him, sending occasional correspondence to Campbell's *Millennial Harbinger*. While he admired these men of God, he did not look to them for the substance of his faith. He followed Jesus; he studied, obeyed, and proclaimed the New Testament of Christ.

Mulkey returned to Monroe, County, Kentucky some time between 1834 and 1840. He continued his preaching until 1842 when bad health forced him to curtail his labors. His last year was spent confined to his home. When death drew near, he confided to one of the elders, "You cannot think how willing I am to die." He requested that when it appeared that he was departing that those present sing his favorite hymns. "He calmly fell asleep in Jesus, December 13, 1844. He had preached for fifty-one years and delivered upward of ten thousand sermons.

His body was laid to rest near Vernon, Monroe County, Kentucky. His epitaph reads: "John Mulkey, a faithful preacher of the Gospel of Christ."[12]

Present day Churches of Christ in East Tennessee and Southern Kentucky owe a tremendous debt of gratitude to Old John Mulkey, the man who took his stand for Christ.

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[1] Vernon Roddy, Mulkey Meeting House a Tenntucky Experience, Hartsville, Tennessee, privately published, 1979, pp. 20-53.

[2] R. L. Roberts, The Mulkey Movement, cassette recording, delivered at the Cane Ridge Restoration Workshop, Lexington, Kentucky, no date.

[3] Isaac T. Reneau, as quoted in W. C. Rogers, Recollection of Men of Faith, Rosemead, CA, Old Paths Book Club (reprint 1960) pp. 224-225.

[4] E. Clayton Gooden, "John Mulkey: The Man With a Majority," Discipliana, Vol. 24, No. 6, Jan. 1965, pp. 74-75.

[5] J. H. Spencer, A History of Kentucky Baptists From 1769 to 1885, Cincinnati, 1886, Vol. 2, p. 223.

[6] Ibid., p. 214.

[7] J. H. Spencer, A History of Kentucky Baptists From 1769 to 1885, Cincinnati, 1886, Vol. 1, p. 378.

[8] Roddy, Mulkey Meeting House, p. 41.

[9] Ibid., p. 45.

[10] Isaac Newton Jones in J. W. Grant A Sketch of the Reformation in Tennessee, Nashville, unpublished manuscript, 1897, p. 52.

[11] Ibid., p. 37.

[12] Isaac T. Reneau, Obituary, "Millennial Harbinger," Series III, 1845, Vol. 2, p. 380.

JOHN NEWTON MULKEY

John Newton Mulkey was the son of the famous John Mulkey, noted preacher first of the Baptists and then of the Restoration. Newton, as he was called, was born on February 11, 1806 two miles Southeast of Tompkinsville, Kentucky. His father later moved to McMinn County, Tennessee. There Newton grew to manhood. He married Nancy Laugh on October 7, 1824. He was baptized into Christ by brother Samuell DeWhitt.[1] At age twenty-three, Newton made his first attempt at preaching in the home of brother Rees Jones on Eastananlle Creek in McMinn County. The year was about 1831.

Services were conducted at night after the day's chores were finished. Neighbors were invited and usually a goodly number assembled. Candles were scarce and glass lamps unknown in those early years. Light was provided by burning pine knots.

A sectarian preacher was in the audience that night and began to ask young Mulkey difficult questions which he could not answer. He found evident delight in watching the young man "stew."

Brother Rees Jones was an older, seasoned preacher, but it was his policy never to interfere in such discussions when services were in his home. He quietly stood by the fireplace, keeping the pine knots blazing and observing every word spoken. Eventually, the denominational man,

feeling the flush of victory, turned and pointing to Elder Jones, said: "I demand of Old Rees that he answer my difficulties." The gauntlet was thrown down and brother Jones was more than glad to respond. The brethren called Jones "the war horse" because of his ability to meet and refute false teachers. It was not long at all before the visitor was anxious for the meeting to close.[2]

Sometime in 1833 or 1834, Newton moved back to Kentucky where he grew famous as a preacher of the ancient gospel. Although he had only a common education, he studied deligently and enjoyed great respect for his knowledge of the word.

Brother H. Smith wrote of Newton:

> "His fame could not be confined, but went abroad. He was now invited to preach in school houses and private dwellings. The pleasant shade of the trees in summer and fall was as good a home as he wanted. Calls came from all parts of Southern Kentucky . . . to pay them a visit, hold meetings, organize churches, and build up the cause of the Master. Poor as he was, working with his own hands to support his family, he never failed to respond when in his power to do so. He would often go a distance and hold a successful meeting and return home after an absence of two or three weeks and not bring money enough with which to buy his wife a calico dress . . . He never thought much about the pay in money; all he cared for was to feed and clothe, and educate his family . . ."[3]

Whatever he did in life, he did with all of his might. Thus did he approach the Lord's work.

Newton Mulkey's style of preaching is vividly described by brother Smith:

> "John Newton Mulkey's manner of preaching was of its own kind -- unlike that of any other man's. Those who were vain enough to try to imitate him, either in manner or in matter, were lost. He was left-handed, held his little Testament in his right hand, and gesticulated, or, may I be permitted to say, **talked with his left hand.** I do not say that a stranger could understand what he meant to say by the movements of his hand, but being well acquainted with him, I have often been able to anticipate him; that is, I could tell what he would say next by the motion of his hand. He was, of course, not a man of learning -- had no collegiate education -- only versed in the common English branches. Yet his language was chaste, his reasoning clear and convincing, his sentences well connected and quite complete. It could be said of him truthfully that he reasoned very closely, and all of his illustrations were usually apt and strong, throwing light on the subject under consideration."

> "It was not brother Mulkey's reasoning -- not his fine language -- not his distinct articulation alone that did the work in winning souls to Christ. It was largely his manner, his beaming countenance, his tone of voice, the melody of that voice -- his words falling pleasantly and sweetly upon the ear. Then his heart was in all he said, and the hearers felt the truth and realized the power of this fact."[4]

In addition to his preaching skills, Newton was a gifted singer. His voice was rich and full and very melodious.

Isaac T. Reneau, a fellow preacher, estimated that Newton Mulkey delivered upward of ten thousand sermons in his fifty-three years of preaching.

In 1843, brother Mulkey and Sandy E. Jones jointly conducted a revival at Tompkinsville, Kentucky. Jones did most of the preaching, and Mulkey the exhorting and baptizing. The exhorter preached a shorter motivational lesson following the main discourse. In that meeting, one hundred thirty-two were received by confession and baptism.[5]

In a five-day meeting in Celina, Tennessee in the summer of 1855, Mulkey converted and baptized one hundred and five souls into Christ.[6]

After a long and glorious career in the Master's service, John Newton Mulkey went to be with his Lord on September 26, 1882. He was seventy-six years old at the time of his death.

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[1] Vernon Roddy, Mulkey Meeting House, A Tenntucky Experience, Hartsville, Tennessee, privately published, 1979.

[2] Isaac Newton Jones, in A Sketch of the Reformation in Tennessee, by J. W. Grant, Nashville, unpublished manuscript, 1897, pp. 54-55.

[3] William C. Rogers, Recollections of Men of Faith, Rosemead, CA, Old Paths Book Club, reprint, 1960,

pp. 211-222.

[4] Ibid., pp. 220-222.

[5] Ibid., p. 214.

[6] Ibid., p. 226.

A DAY IN THE LIFE OF A PREACHER

As we seek to piece together a mosaic of the every-day life and work of our early East Tennessee preaching brethren, we are ever mindful that portions of the picture are missing, with no record preserved for us. We can, however, reconstruct a fair resemblance of their activities from the records of their contemporaries.

W. C. Rogers describes a typical preaching experience of John Newton Mulkey. Most of the other preachers would have similar circumstances in which to meet their appointments.

"A week of hard labor in the field has passed away, as have many. He is weary and wayworn, as well as his horse, Dave, for he has only one now. Like his master, he is tired from overmuch work. Breakfast is over, Dave is fed, and bridled and saddled. Bright and early brother Mulkey mounts his faithful horse (for he can now do no better), rides eighteen or twenty miles, and reaches the place of preaching. He walks upon the platform, and looks over a large congregation, seated on logs, slabs and chairs, assembled to hear him preach the Word. He takes from his pocket a hymn-book, and, announcing the song, sings without lining. The singing is good -- and very good. It has thrilled the entire audience . . . The prayer is offered -- a prayer full of tenderness and love . . . The text is read, and the sermon has been delivered. It has been a very long

one -- two hours, or two and a half. You imagine the people are weary. Well, as often as the time comes for meeting in that same neighborhood, the same immense assembly may be seen on the same ground ready to hear the same preacher. Some have come ten or fifteen miles, and having made the good confession must be baptized without delay."

"In those early days, there were no baptismal suites and often our brother was compelled to pull off his coat and shoes and thus go down into the water to baptize. Coming up out of the water, he would sit down on a rock, log or stump, and pulling off his wet socks would wring them out and put them on again; then adjusting his shoes and coat as best he could . . ."

"This being attended to, the meeting for the day is closed. By this time the preacher is greatly exhausted; still, he must make haste and start for home; for on the following day he must follow the plow in the field, to feed those whom God had given him. Dinner is dispatched with some friend or brother, and be it remembered the faithful horse has not been forgotten. He mounts his horse and turns his face homeward . . . ."[1]

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[1] W. C. Rogers, Recollections of Men of Faith (John Newton Mulkey) (1806-1882), Old Paths Book Club, Rosemead, CA, 1960 (reprint), pp. 218-219, 222.

BRUSH ARBOR PREACHING

In the early years, meeting houses were few and small. Often our brethren had meetings where the attendance far exceeded the capacity of their little buildings. At other times, they were preaching where no established congregation of the Lord's church existed. If no suitable building could be found, then they prepared an outdoor place of assemblage. These came to be known as brush arbors. Brother W. C. Rogers had preserved for us a good description of such a meeting arrangement:

> "The meeting was held chiefly at a stand in the woods. A rude stand was made, some three or four feet high, with a puncheon or slab floor, some ten feet long and five or six feet wide, with a board in front on which to put a book, and behind which the preacher stood. It was covered with a thick layer of green brush. There were three or four rows of seats, with two or more aisles between them leading down towards the stand. For lights we had scaffolds erected all round the seats -- some half dozen of them. They were set up on forks, some five feet high and as many square with a bottom of timber thoroughly covered with dirt. Fires were then built in the middle of these scaffolds of dry wood, and thus a good light was afforded to the whole congregation.

The stand was furnished with candles."[1]

Brush arbors were used by our brethren up until the 1930's. The arrangement served well. Through such meetings thousands of souls have been saved.

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[1]W. C. Rogers, Recollections of Men of Faith, Rosemead, CA, Old Paths Book Club, (reprint), 1960.

A PREACHER'S TRIP BY STAGE COACH - 1851

The following is an account of a stage coach trip from Nashville to Chattanooga by Jesse B. Ferguson, preacher for the church in Nashville and editor of the "Christian Magazine." Other brethren doubtless made many similar trips. Ferguson later fell away from the faith.

"On New Year's night, in company with our beloved brother Trott, I found myself taking leave of the dearest on earth, to be jolted over frozen roads and mountain passways, in closely packed stage coaches for Chattanooga. Nothing of special interest has marked our pilgrimage thus far. -- We passed by the ordinary route to Augusta, and were, amid ineffectual efforts at sleep, jostled and jolted together for three nights in beautiful confusion, with the ordinary complaints of weather, roads, and stages. The day we reached the mountains we were met by a snow storm, descending in its dreary, yet majestic silence, covering hill, tree and road with its always to me welcome fleece. Even the snow, however, did not prevent us from feeling the peculiar sensations of wonder, not to say awe, that are awakened so readily by the presence of these "great hills of God." Our eyes were arrested by rapid streams, tinged with their turbid blue, murmuring and sometimes roaring amid the rocks that impeded their way -- perpendicular precipices, rising occasionally on either side -- extending ridges, opening to our elevated vision as the snow would

hold its intervals, the gigantic brotherhood of the large family, of the Cumberland mountains, with their long piles of crown-crested summits, divided by deep ravines and stretching away in the fading distance of the north-east. Nothing struck my attention so much as these beautiful streams, flowing in their granite basins or over pearly sand -- on, on to the all-absorbing river and ocean. The steep sides of our narrow road would make us for a moment feel how much our lives were in the hands of driver and horses, depending upon the sobriety and skill of the one as much as upon the faithfulness and tractability of the other. Meanwhile the snow ceased to descend as the day wore away, and the wind arose with wintry keenness to greet us in its mountain homes. The night came out in beauty and, though moonless, frequently invited my gaze upon its high host of stars, glittering more brightly by reason of the hoar carpet and frosty air below. We crossed the romantic Tennessee in the night -- all my fellow-passengers asleep from the fatigue of our mountain ride. I could not resist, icy and chilling as were the winds, coming forth from our coach-prison to look upon the scene. But little, however, engaged my attention save the gloomy frowning of the mountains around, in the dim light of stars, giving to their lofty peaks most fantastic shapes, with their wreaths, formed of the newly-fallen snow, hanging upon the boughs of their, as it seemed, deep forests. Over hill after hill, we tumbled and jostled, till our driver sang out with peculiar satisfaction -- "Chattanooga!" Day had not yet dawned, and we were destined to leave this notable place amid the dusky twilight of the morning. The shrill whistle of the steam-car, announced the early hour of departure, as upon short-backed chairs in a filthy bar-room, around a tremendous

fire, our companions were bowing, not very gracefully, to the tantalizing dreams of sleep. Safely ensconced in a dirty car, amid fumes of tobacco, frying on a filthy stove, we started for the sunny South."[1]

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[1]J. B. Ferguson, Christian Magazine, Vol. 3-4, 1850-51, pp. 112-113.

THE CHURCH IN JOHNSON CITY

The restored gospel was first preached in what is now Johnson City shortly after the Civil War. Brother John T. Wright was chosen superintendent of a union Bible School being conducted in the Science Hill School building. This provided him many contacts for the gospel. Wright preached at Science Hill on occasions as did W. C. Maupin, W. G. Barker, J. M. Beckett, James Miller and J. R. Scott. The first congregation was organized on November 12, 1871, at the home of William H. Young. During the first year of its existence, the congregation met on the first day of the week, read a chapter in the book of Acts, had communion and prayers.

Brother James Miller who started the church on Boone's Creek willed the church a building lot on Main Street. A brick building fifty by thirty feet was erected. It was dedicated on December 4, 1879 by brother Dexter Snow of Wytheville, Virginia.

Brother W. C. Maupin was their minister during the building period. Maupin was a cabinet maker by trade and made the pulpit for the church.

By 1875 the church had forty members, three elders and one deacon. That year the pay was $35 for preaching.

When Josephus Hopewood went to Buffalo Institute in 1875 he became a frequent speaker for the church.[1]

[1]Copied from the old church record now in possession of Mrs. G. R. Miller, Maryville, Tennessee, Route 1, as cited in Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee, (Master's Thesis, University of Tennessee, 1943), pp. 85-88.

THE CHURCH IN BRISTOL, SULLIVAN COUNTY

Early Christians in Bristol worshipped in the Virginia part of the border town. The church began meeting in Bristol on July 19, 1856. It made rapid growth and by the turn of the century numbered about 400 members. A new congregation was planted on the Tennessee side of town August 9, 1903.

THE BUFFALO CHURCH
CARTER COUNTY

It is believed that the church on Buffalo Creek in Carter County began c.a. 1828. Milligan College now occupies the site of the old Buffalo church. Records show that brother John Wright:

> on the 24th day of June 1832 . . . united with the congregation that brother Miller and others had organized at Buffalo Creek . . . and was the same day ordained by Elders James Miller and David Duncan.[1]

In March of 1833 brother Wright wrote to Alexander Campbell "our congregation at Buffoloe (sic) Creek, Carter County, in nine months has increased from about forty to near one-hundred."[2] Many of the first members of the Buffalo Church came from the Sinking Creek Baptist Church. As far back as November 14, 1824 there was controversy in the Sinking Creek Church over the baptism of Fanny Rentfro who was immersed by Jerial Dodge who they noted "is not of our union." Eventually eight members were excluded for "justifying the baptism of Fanny Rentfro."[3] Sinking Creek Church divided over the teachings of the Reformers. It is interesting that even the members who stayed with the Baptist denomination were favorably influenced. On October 15, 1831 the "church

covenant was produced and read and it was motioned and recorded that reference in it to the Philadelphia Confession of Faith be expuged (sic) from the church covenant." Thereafter all church records are headed "The Church of Christ on Sinking Creek."[4]

In August of 1841 John Wright wrote:

> On Friday following we commenced at Buffalo, Carter Couty, and in two visits to that place we have gained for the King fifty-three; a part of these from the world, the rest from the Methodists, Baptists, Lutherans, and one from the Universalists. This church numbers one hundred and fifty members. At Buffalo we had the assistance of brother James Miller, from Washington County.[5]

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[1] Biographical sketch of John Wright (McCown Collection), as quoted in Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master's Thesis, University of Tennessee, 1943), p. 59.

[2] Alexander Campbell, Millennial Harbinger, Vol. 10, May 1833, p. 237.

[3] Sinking Creek Baptist Church Records, pp. 85-94, as quoted in Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master's Thesis, University of Tennessee, 1943), p. 61.

[4] Ibid., p. 62.

[5] Alexander Campbell, Millennial Harbinger, New Series, Vol. 5, Dec. 1841, p. 590.

UNION CHURCH
WASHINGTON COUNTY

Yet another of the old churches is the Union Church of Christ on Cherokee Creek in Washington County, Tennessee. The first record of Restoration preaching in this community was that of brother S. H. Millard who held a meeting at Hartsell's Mill. Brother Millard began preaching July 20, 1845. Absolom Scott, Jacob Hyden, and Isaac Hartsell, trustees for the church, for $6 purchased land on which to erect a building. The first log building was erected c.a. 1855. Jefferson Perkins gave the popular logs for the building. The meeting house was used for worship and a schoolhouse. In 1876 a brick structure was erected. The bricks are said to have been made at the home of Isaac Hartsell.

Among the early members of the Union Congregation were: Brother and Sister Jefferson Perkins and their daughters, Eliza and Hanna; Isaac Hartsell and family; William Denton and family; Thomas Scott and family; John and Daisey Boring; Absalom Scott; Uncle Billie Walter and Samuel E. Feathers.

The elders were J. I. Scott, J. M. Beckett and Isaac Hartsell. They did much of the local preaching.[1]

Near to the Union Church was the Cherokee Baptist Church. On March 4, 1853 the following note was recorded in their minutes:

> Brother W. Andes and N. L. Hartsell were appointed a committee to ascertain the names of those who had gone off under excitement and united with the Campbellites and to report the same to the church at the next meeting, all of whom should be considered ripe for exclusion at that time unless they should set themselves right before the church.[2]

On Friday, April 29, 1853 the record noted:

> On motion expelled 11 for having gone off and uniting with another people to wit - the Campbellites. The names of those who have gone off are Jackson Orr, Rebecca Orr, Hetta Orr, Rebecca Hartsell, Elvira Laws, Francis Denny, Nancy Brumit, Elizabeth May, Catharine Leach, Rebecca Hayes and Anna Hutchins.[3]

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[1] Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee, (Master's Thesis, University of Tennessee, 1943), pp. 63-65.

[2] Records, Cherokee Baptist Church, p. 97, as quoted in Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master's Thesis, University of Tennessee, 1943), p. 66.

[3] Ibid., p. 67.

THE LIBERTY CHURCH
JOHNSON COUNTY

It is thought that the Liberty Church of Christ in Johnson County, Tennessee, began in 1835. A deed for property was issued to the trustees of the church February 9, 1838. The title reads to:

> Andrew Wilson, Stephen Jackson, James Blevins, and John Minks, trustees and their successors one square acre of land . . . for the purpose of building a meeting house for divine worship for the Christian Baptists and all other Christians that is in good standing in their churches, is to have liberty to preach in said house except on the days of appointments by the above named baptists.

The deed was registered March 18, 1843.[1] A log house was raised and used as a union meeting house until after the Civil War.

In 1841 John Wright, James I. Tipton, and David T. Wright conducted a gospel meeting at the Liberty Church which resulted in thirteen baptisms and two restorations. The congregation numbered near eighty members at that time.[2] A brother Love preached at Union in 1851 and baptized W. E. Johnson, Orphea Ann Johnson, Wm. H. Johnson and Elizabeth Johnson.[3] A frame building was erected in

1875. Among the early preachers at Liberty were H. H. Tomison, J. R. Scott, and C. C. Coffee.[4]

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[1] Johnson County Deed Book I, p. 350, as quoted in Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master's Thesis, University of Tennessee, 1943), p. 68.

[2] Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee, (Master's Thesis, University of Tennessee, 1943), p. 68.

[3] Ibid., pp. 68-69.

[4] Ibid., pp. 66-70.

CONCORD CHURCH OF CHRIST
SULLIVAN COUNTY

This congregation began about 1842[1] in Sullivan County, Tennessee. David T. Wright was her first preacher.[2] When Frederick Weaver gave land for a meeting house and graveyard, it came to be known as Weaver's Church.[3]

Samuel H. Millard wrote:

> The church was reorganized the 9th (of Aug. 1842) - an organization had been formed here 20 years before by Jerial Dodge . . . but was not in working order at this time - 40 or more united during the 3 days meeting. These and the former members constituted the new organization.[4]

Samuel Millard was ordained at Weavers in 1845 and preached once a month for that church for thirty-three years. He kept it alive during the dark years of the Civil War.[5]

In 1844 Concord (Weaver's) reported 109 members with D. T. Wright as their proclaimer.[6] Hall's *Statistical Register* published in 1846 listed 170 members for Concord with D. M. Buck as preacher.[7]

In 1877 the log meeting house of the Concord Church was wrecked by a tornado. The congregation then began meeting in the Beach Forest Schoolhouse.[8]

[1]Olian Taylor, Historic Sullivan, Bristol, TN: King Printing Co. (1909), p. 182.

[2]Ibid., p. 182.

[3]Sullivan County Deed Book 10, p. 4. June 21, 1823, as quoted in Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master's Thesis, University of Tennessee, 1943), p. 71.

[4]S. H. Millard, An address delivered July 1894 at Weaver's Church celebrating Millard's fiftieth year in the ministry, as quoted in Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master's Thesis, University of Tennessee, 1943), p. 71.

[5]Ibid., p. 72.

[6]The Christian Review, Vol. 1, No. IX, Sept. 1844, Nashville, Letter from J. Wright, p. 168.

[7]As quoted in Mary H. McCown, Glimpses of Yesterday's Lights, p. 19.

[8]Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee, (Master's Thesis, University of Tennessee, 1943), p. 75.

TURKEY TOWN CHURCH
CARTER COUNTY

This congregation began in 1840. John Wright reported to the *Millennial Harbinger* on Sept. 8, 1841:

> On Friday before the second Lord's day in August last we held a four day's meeting in Turkeytown, in Carter County; and during the meeting five persons confessed that Jesus is the Christ the Son of God, and were planted together in the likeness of His death. There have been some fifteen others added to this congregation this season, and it now numbers about ninety members.[1]

This congregation first assembled at Thompson's Meeting House. When their meeting place burned near the end of the Civil War, they constructed a nice brick building c.a. 1867. Trustees of the church were John Hendrix, Wm. B. Campbell and Elkanah D. Range.[2]

Tradition says that a group of counterfeitors who were pursuing their trade near the church hired a negro to burn it. They feared the folks attending services might stumble upon their operation.[3]

Another tradition says that when brethren were ready to rebuild their building they could not agree on a site. To resolve the matter, the leaders agreed to start each

from his own home place and wherever they would chance to meet, there they would erect their building. They met at an old tree on the way and there they built their meeting house.[4]

Among the families worshipping at Turkeytown were the Matterns, the Smallings, the Harts and the Persingers.[5]

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[1] Alexander Campbell, Millennial Harbinger News Items, New Series, Vol. V, (December, 1841), p. 590.

[2] Carter County Deed Book P, p. 453, as quoted in Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee, (Master's Thesis, University of Tennessee, 1943), p. 78.

[3] Ibid.

[4] Ibid., p. 79.

[5] Ibid.

THE CHURCH AT HAMPTON
CARTER COUNTY

The record book of the congregation says:

The church was organized at the home of W. M. Snyder. The first preaching was at the homes of John Hill, brothers D. T. Wright and J. I. Tipton in the year 1842. Second Lord's day in April, when Wm. Snyder, John Hill and his father confessed Christ followed by others. We then erected a house of worship, called it Mount Pleasant, it was attended for about seven years by T. J. Wright as paster (sic). Also with the aid of other ministers as helpers as follows: S. H. Millard, (L.) A. Campbell, John Wright, Jas. I. Tipton, and R. Ellis. From Mount Pleasant we moved to Fishers Old Field where the church grew rapidly for a season. After being here for some time the brethren moved to a house on the Bank of Doe River near Hampton called Locust Grove. Bros. W. G. Barker and T. J. Wright were being here for Some time the House of worship was burned to the ground, it has always been supposed by the liquor interests.[1]

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[1] Carter County Deed Book P, p. 453, as quoted in Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master's Thesis, University of Tennessee, 1943), p. 78.

JOHN T. JOHNSON AND THE CHURCH AT ATHENS, McMINN COUNTY, TENNESSEE

The first week of June 1844, brother John T. Johnson and brother J. N. Payne completed a meeting at Barbourville, Kentucky, and prepared for a journey to the village of Athens in McMinn County, East Tennessee. Finding his horse too lame for the lengthy journey, brother Johnson borrowed a fine mount from a brother Ballinger, and the co-workers commenced their four-day ride through the mountains and valleys to their destination.

Their hosts were a brother and sister Samuel who operated an academy one mile from the village. A few scattered Christians were located, as well as a few relatives in the flesh. With this nucleus, announcements were sent throughout the community that preaching would commence on the morrow which was the Lord's Day. For eight days the two evangelists proclaimed the simple gospel to those assembled; one preaching the lesson and the other exhorting to obedience as was the method in those days.

Johnson wrote, "mountains of prejudices were removed; the public mind was disabused and greatly conciliated . . ." thirteen were won to the Restoration plea, one of them being a prominent Baptist preacher.

A congregation of twenty-two was organized by the end of their visit including two elders, an evangelist, and a deacon. These were ordained by fasting, prayer, and the

laying on of hands. A large audience gathered to witness the birth of this church based on the New Testament pattern.

Early on Monday morning, the little band assembled for a final exhortation. Three were baptized. After prayers of thanksgiving for their coming and petitions for God's care in their travels, the two men of God began their long journey home.

They stopped at the church in the Republican community, some five miles south of Lexington to report on their missionary journey. This congregation had financed their trip, supplying $60.50 for their needs.

Johnson observed that, "the beautiful villages of East Tennessee present the finest field for the labors of an able evangelist."

John T. Johnson was the tireless missionary of the Restoration Movement. No man exceeded him in travels or in souls won to the Master. Prior to becoming a preacher, he had served two terms in the United States House of Representatives. His brother, Richard, went on to be elected Vice-President of the Nation under President Martin van Buren. John gave up his career in politics to preach the gospel. Much of the time he did so at his own expense. He supported his family through his farming enterprise. He suffered hardship as a good soldier of Christ Jesus. He won many to righteousness. We are his debtors.[1]

We regret that further information is not available about this congregation and its progress in the gospel after their departure. We marvel at the zeal and courage of these early preachers in enduring incredible hardships to spread the cause they loved. May we of today recapture their spirit.

[1] John Rogers, The Biography of Elder J. T. Johnson, Nashville, Gospel Advocate (reprint), 1956, pp. 219-221.

A STATISTICAL REPORT OF THE CHRISTIAN CHURCHES IN EAST TENNESSEE FOR 1847

by Alexander Hall

The following information provides us a good picture of the location and strength of the Lord's work in East Tennessee near the middle of the nineteenth century. It is not likely that the information is complete, given the limitations of communication and the fact that the project originated in an Ohio paper which was far removed from East Tennessee and had a very limited circulation in the area.

Name of Church	No. of Mem.	County	Preachers	Elders & Prominent Members
Popular Creek	15	Anderson		S. Robins
Buffalo	186	Carter	Elder J. Wright	J. Gourley
Turkey Town	118	Carter	R. Ellis	J. Curtis
Mt. Pleasant	50	Carter		J. Snyder
Stoney Creek	21	Carter		R. Underwood
Crab Orchard	25	Carter		S. Snyder
Liberty	80	Johnson	M. Love	A. Wilson
Roan's Creek	51	Johnson		L. Muckelyea
Shaddy	42	Johnson		J. L. Blevins
Heath's School	17	Johnson		J. Ohens
Little Doe	21	Johnson		
Vaughts	58	Johnson	M. Love	L. McLeyed
Meadow Fork	34	McMinn		J. W. Williams
Spring Creek	50	McMinn		T. M. Roberts

Name of Church	No. of Mem.	County	Preachers	Elders & Prominent Members
Athens	33	McMinn	G. T. Metcaff	C. P. Samuel
Liberty Hill	80	McMinn	John Jack	
Pond Creek	12	McMinn		J. Thomas
Post Oak Springs	75	Roane	Wm. J. Owings	J. Emeroy
Concord	170	Sullivan	D. M. Buck	B. Millard
Popular Ridge	73	Sullivan		S. Smith
Boone's Creek	200	Washington	Elder J. Miller	J. Hurt
Keebler's	31	Washington	J. Duncan	G. Jackson
Limestone	12	Washington		J. Miller

Alexander Hall, editor, The Gospel Proclamation Devoted to the Defence of the Faith and Practice of Primitive Christianity, St. Clairsville, Ohio, Vol. 1, 1847.

LIBERTY CHURCH OF CHRIST
BLOUNT COUNTY

The church record book states:

> The Church at Liberty in Blount County Tennessee was established by Elder Matison (Madison) Love, Dec. 25, 1850. Elders and deacons were appointed. The two elders being John A. Hannah and John McClever.[1]

It began with thirty-four members. On May 23, 1854, Andrew B. Shown gave them land for a building for the consideration of $1.00. It was situated on Nine Mile Creek, adjoining the lands of J. F. Garner, George Best, and Frederick Best.

The first meeting house of the Liberty church was made of logs with a large fireplace at one end. Among the early preachers were a Dr. Lawson, Uncle Sam Willocks and George Martin. In later years Ashley S. Johnson and a Dr. Maddren, and John Davis, Jr. served the congregation.

This congregation adopted the instrument of music and other innovations that divided the body of Christ.[2]

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[1] Copied from the old church record now in possession

of Mrs. G. R. Miller, Maryville, Tennessee, Route 1, as cited in Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee, (Master's Thesis, University of Tennessee, 1943), p. 82.

[2]Claude Scott Richmond, editor, Christ in the Smokies, a history of the Christian Churches, Churches of Christ and related organizations in the Smokey Mountains area, Seymour, Tennessee, Smokey Mountain Christian Ministerial Association, 1976, pp. 70-71.

RAVEN'S BRANCH CHURCH OF CHRIST
COCKE COUNTY

This rural church is likely the oldest congregation of the Church of Christ still meeting in upper East Tennessee.

In the year 1865 four Christian families from Carter County entered the rugged mountains of Cocke County and purchased farms in the valleys above present day Hartford. John and Sara Laws, James and Amanda Laws, Solomon Rollins and his wife, and Isaac and Sara Green were the beginning of the Lord's Church at Raven's Branch as well as a large community of descendents.

As these pioneers carved out their farms in the wilderness they did not forget their Lord. In 1866 a congregation was formerly organized by brother Lawson Maddron and brother Jesse Baxter. They took the name Mt. Pleasant Church of Christ. Services were held in the home of Solomon Rollins.

It was 1874 when their first permanent place of worship was built. It was a log cabin on an elevated plot of ground donated by Isaac Green.

The first elders appointed were John Potter and Isaac Green. The earliest known preachers for the church were Lawson Maddron and Jesse Baxter.

By 1905 the congregation had grown to the point that they were ready to erect a new building. The foundation was laid on July 24, 1905. The building was

dedicated on "Easter Sunday, 1906, by brother Jasper Haynes." At that time D. H. Laws was ordained to the eldership. He also served as church secretary. Later W. R. Green was appointed as an elder and J. H. Green and A. J. Miller were installed as deacons.

Within a year a series of events began to transpire that wrecked the congregation and almost destroyed it. In 1907 two lady missionaries from the ranks of the digressive brethren moved into the community. Miss Viola Compton and Estelle Donaldson came from Indiana with adequate funds to build a nice school near the church building. Osborne Ball and Charles Green, members of the church, donated land for the school. Miss Donaldson soon returned to her home state, but Viola Compton soon emerged not only as head school mistress but also as the controlling force in the little church. Evidently the elders felt themselves powerless to put sister Compton in her scriptural place. Elder D. H. Laws resigned his post in 1912 and elder W. R. Green withdrew fellowship and left the congregation in 1913. Upon this, an elected board of three elders and three deacons were selected to work with Miss Viola.

The church record book reveals the extent of her usurpation. On May 8, 1914, the ledger notes that Victoria Justice was "baptized by Viola Compton." On February 24, 1918, Carl Mooneyham was baptized by her hands. On August 6, 1921 Miss Viola was appointed to the eldership along with Osborne Ball, Andrew Miller, Noah Baxter, and William Davis. "Miss Compton operated the church up until 1930, . . . doing the preaching and baptizing, appointing the elders and deacons and hiring Christian Church preachers." One cannot but be amazed that those rugged mountain men allowed that lady school teacher to wrest

control of God's church from their hands. Most of them would have tracked down a bear that had bothered their stock or chopped down the giant tree that overshadowed their crops, but for some unknown reason they did not challenge the lady school marm.

When failing health forced Miss Compton to return to Indiana in 1930, apostasy had run its course. "Baptists, Holiness, and other denominational preachers preached here until the year of 1941. Then the church doors were closed for a few months."

In the early years the church experienced some remarkable revival meetings. In August of 1921 John Shepherd preached for two weeks and saw thirty-five baptisms, five received by statement and nine reclaimed. In the fall of 1928 J. W. Edwards conducted a meeting resulting in fifty-eight baptisms and seven won from the Baptists. In June of 1932 J. Spencer Holland preached and had forty-two baptisms, eight reclaimed and four received by statement. This wonderful receptivity of the community continues to be seen. In 1983 James Jones and Charlie Shipley conducted a great meeting which had thirty-one responses including fourteen baptisms and seventeen restorations. Such response is rare in our worldly age.

A NEW BEGINNING

In the year 1941 when the nation entered World War II, five men met and pledged themselves to restore the Raven's Branch Church to the divine pattern of God's Word. Brothers Swan Green, Robert Green, Noah Baxter, Belvin Rollins, and Roy A. Laws led the way back to the Bible. Preachers who helped them in those early days were

J. Edward Nowlin, G. F. Gibbs, Charles Shipley and J. D. Boyd, the latter two men being from Newport.

In September 1943 Swan Green, Robert Green, Fred Rollins, and Roy A. Laws were appointed elders. The membership soon grew to 100. In 1947 a Warranty Deed was filed at the county court house which stated that they used only what is required in the New Testament in their work and worship and rejected all the inventions and devices of men, such as the use of the instrumental music in worship and missionary societies in carrying out the work of the church.

Schism and division have hampered the congregation across the years. In 1953 there was an extended controversy regarding the preacher, brother Milton Parker. For awhile it looked as though the church would divide, but the elders were able to resolve the problem and restore the unity of the body.

Under the leadership of elders Roy A. Laws and Robert Green, the present cement block meeting house was erected. It continues to serve the congregation to this day.

In 1975 new elders were appointed for the church. The preacher then employed, made an issue of opposing church cooperation and benevolent homes. This blighted the church and caused some of the members to scatter to other congregations.

Fortunately for the church, brother Earl Green came to be their preacher in 1983. Brother Green is a direct descendent from Isaac Green, one of the founding members. He understands the people and the needs of the congregation and is providing competent, scriptural leadership. The last vestiges of the "anti" group finally pulled out forming a new congregation whose trademark is "one-cup" in

communion.

The future looks bright for Raven's Branch, a congregation that died and lives again.

The above information is compiled from the church records in the possession of Earl Green, Minister, Raven's Branch Church of Christ.

ROCKWOOD CHRISTIAN CHURCH
ROANE COUNTY

This congregation began in 1868 the same year the Roane County Iron Company began to operate. On June 10, 1868 brother J. H. Acuff of the Post Oak Springs Church preached in a saw mill shed at the Iron Works. "He stood behind the head block and the congregation sat on the log carriage." Services were continued through the summer. Reggs Forsythe, superintendent of the Iron Company, conducted a Sunday School for children. He led the little group in constructing a building known as "the Frame Church." Brother Acuff preached for the first year. After him came J. H. Denton. Denton supported himself by teaching school in Rockwood. The first permanent meeting house was built in 1885 on a lot purchased from Captain J. W. C. Wilson. B. F. Clay preached the dedication sermon.

Among the early members at Rockwood was W. J. Owings and wife, Mrs. T. J. Brown, Mrs. J. F. Tarwater, Mr. and Mrs. J. B. Smith, Annie Billingsley and Mr. and Mrs. J. C. Hinds, Miss Rella Hinds, Mrs. J. A. Irvin, Mrs. F. D. Owings and William Ragen.

J. H. Denton served the church as minister from 1885-1887. He was followed by James Billingsley, Jr.

On November 30, 1894 the meeting house was destroyed by fire. A larger and nicer building was erected in 1895.

The organ was introduced into the Rockwood Church in 1915 when their building was remodeled. It was a gift of Mrs. Sewell Howard and Mrs. J. F. Tarwater.[1]

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[1] Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee, (Master's Thesis, University of Tennessee, 1943), pp. 120-123.

THORN GROVE CHRISTIAN CHURCH
KNOX COUNTY

The first congregation in Knox County Tennessee was the Thorn Grove Christian Church. This congregation was organized in 1869 by Dr. L. R. Lawson, who also pioneered the work in Blount County. Among the first members at Thorn Grove were John Adcock, W. T. Adcock, W. B. Smith, and W. T. Pilant.[1] Lawson converted Gilmore Randolph and W. B. Smith who were preachers of other communities. They provided added leadership to the church.

Over the years, a number of men went forth from the Thorn Grove Church to preach the gospel. Among them were William T. Smith, J. P. Smith, W. A. Adcock, Adam K. Adcock, John Adcock, Kenneth Adcock, Ronald Waggoner, and Robert Emmert.

John Adcock taught and baptized Ashley S. Johnson who went on to become East Tennessee's most notable preacher in the last half of the nineteenth century. He authored a number of outstanding books and founded the College of Evangelists, now known as Johnson Bible College.

This congregation was numbered with those who chose to walk the new paths, using instruments of men in worship and the work of the Master. It is now associated with the Independent Christian Churches.[2]

[1] Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee, (Master's Thesis, University of Tennessee, 1943), pp. 109, 110.

[2] Claude Scott Richmond, Christ in the Smokies, A History of the Christian Churches/Churches of Christ, and Related Organizations in the Smokey Mountain area, Seymour, Harry Hamilton, Tri-County News, 1976, pp. 97-99.

VALLEY FORGE CHURCH OF CHRIST
CARTER COUNTY

This congregation was organized November 9, 1872 by brother L. A. Campbell. Charles Headrick and John Grindstaff were her first elders; David Chambers and Wm. G. Bowers were the first deacons. John B. Williams was the clerk and Elijah Williams was secretary and treasurer.

On the day of their organization the brethren drew up and signed this statement:

> We the undersigned Disciples of our Lord and Saviour Jesus Christ do the 9th Day of November, 1872 mutually agree to take the Bible as our man (sic) of council it being the only bond by which Christian union can be perpetuated and promoted as it is the only infallible rule both for faith and practice.[1]

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[1] Data from the church record in possession of Paul Hendrick, Valley Forge, Tennessee, as quoted in Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master's Thesis, University of Tennessee, 1943), p. 80.

JONESBORO CHRISTIAN CHURCH

On February 5, 1873 John F. Grisham deeded to "George E. Grisham one of the elders of the Christian Church in Jonesboro" a lot for the church.[1] Later that year on August 3, the same George Grisham willed "to the Christian Church of Jonesboro, Washington County, Tennessee, lately organized without any creed but the Bible," a lot and building to be used in educating young men of said church for the ministry.[2]

Wilson G. Barker was an early preacher for this church and helped to get her meeting house built. Barker also ran a school called Martin's Academy on the property willed by brother George Grisham. When the school building burned the project failed.[3]

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[1] Deed Book No. 43, Washington County, Tennessee, p. 456, as quoted in Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master's Thesis, University of Tennessee, 1943), p. 107.

[2] Will Book, No. 2, Washington County, Tennessee, p. 285, as quoted in Harry C. Wagner, History of Disciples of Christ, etc., p. 107.

[3] Wagner, History of Disciples, pp. 107-108.

THE OLD FORT CHURCH OF CHRIST
POLK COUNTY, TENNESSEE

It was customary in the 1800's for a church to have a recording secretary whose job it was to keep an ongoing diary and history of the congregation. In those cases where we are able to locate these records, we are able to reconstruct a good account of the life and work of that particular congregation.

Such a record has been preserved about the early days of the Old Fort Church which was located a few miles east of Cleveland in Polk County, Tennessee.

The following lengthy quote is from the first two pages of the Church's record book:

> "The congregation of Christ at brother Groomes' was organized on the 13th day of September, 1873. Some of the members going into the organization had previously been members of the Baptist Church and presenting letters of commendation or by personal acquaintance.
>
> "In coming together as a congregation of Christ, having already been immersed upon a profession of our faith in the Lord Jesus Christ as the only begotten Son of God, we declare it to be our full purpose and determination to acknowledge no leader but Christ, no infallible teachers but the appostles (sic)

and prophets and no articles of Belief-but the old and new Testaments, the New Testament as containing our faith and the rules of our behavior as Christians.

"Regarding all Protestants as building upon human opinions, equally with the Appostles' (sic) testimony, in many instances making void the word of god (sic), by their traditions and being 'resolved to stand perfect in the knowledge and practice of the revealed will of god' (sic), also regarding the church as built upon the foundation of the apostles and prophets-Jesus Christ himself being the chief corner stone and it being the duty the honor and the hapiness (sic) of the church to preserve the unity of the spirit in the bonds of peace there being but one body and one spirit (sic), one hope, one lord, one faith, one Baptism, one god (sic) and father of all.

"We have declared before god (sic) and to one another that we are determined to do the whole will of god (sic) as far as we can understand it, to bear with one another when we differ in matters of opinions, to contend only and earnestly for the faith once delivered to the saints, to be ever valient (sic) for the truth and to walk in obedience to the lord alone as our prophet, priest and king.

"Then giving ourselves to the lord and to one another by the will of god (sic) we have agreed to work together as members of the family of god (sic) under the Government of the prince of peace to whom be honor Everlasting. Amen.

"The original members of the organization were: Samuel Yates, Daniel Groomes, Sarah Groomes, Mary

T. Yates, John E. Griffith, Mary L. Griffith, Nancy Griffith, Letty Frazier, Melissa Jane White, and John S. Waters."

Five of the charter members were previously members of "the Christian Church." Remember the names Christian Church and Church of Christ were used interchangeably in these days. John and Mary Griffith, Letty Frazier, and John Waters had been members of the Baptist denomination. It was not uncommon in those early days for those who had been immersed as Baptists to be received as members of the church when they were prepared to leave their religious error behind them and follow the Bible alone. Later this practice was challenged. Brother Austin McGary began the *Firm Foundation* paper in Texas to oppose the practice of the southern brethren of "shaking in the Baptists" - to use McGary's terminology. It would be rare today to find a preacher or church who would do so.

Melissa White was the first person baptized at Old Fort Church. Brother Samuel Yates, Daniel Groomes, and John and Mary Griffith were later excluded; i.e., disfellowshipped.

Other members who were soon added were: Elize Ford and Elizabeth Ford came with a commendation from the Baptist church on the second Lord's Day in October 1873. Caroline McCissic (McKissic) was received by letter on the second Lord's Day in November 1873. Ann Hilliar came from the Baptists on the second Lord's Day in May 1874 as did Harriett Grooms.

Brother I. S. McCash conducted a gospel meeting beginning the first Lord's Day in August 1876. It continued for eight days. Baptized were Jesse Grooms, Emily Stilwell,

William Waters, Louiza Waters, Mary Higgins, Jane Ford, and Ella White. Received by transfer were John L. Pearce from the Methodists, Avery Frazier and Nimrod J. Ford from the Baptists. Brother Pearce was later excluded.

Sister Caroline McKissic was granted a letter of commendation the second Sunday of August 1876. In those days it was common in all churches to issue letters of commendations to all members in good standing who removed to other locations. They looked to Paul's words in II Corinthians about letters of commendation and the letter he wrote for sister Phœbe to the Church at Rome (Romans 16:1-5).

Miss Virginia Fitzsimmons was added by baptism the first Sunday of July 1877.

Another gospel meeting was conducted by brother I. S. McCash beginning the first Lord's Day of October 1877. Fourteen were baptized into Christ. Those won were: John A. and Amanda Burns, Easter Grooms, George and Sarah Burns, Susan, Sarah E., Martha J. and Tilman Burns, John Masters, Emily McCash, John and Sarah Shelton, and Charles Fitzsimmons.

Easter Grooms and George Burns were later excluded.

On Saturday before the first Lord's Day in November 1877, the brethren met at the home of brother John S. Waters and appointed elders and deacons. Those selected to be elders were A. McCash, J. S. Waters, and J. E. Griffith. Those chosen to be deacons were John Shelton, Filmore Burns, and John G. Williams. Williams resigned three years later.

A fascinating page of history is found on page 9, dated Saturday, August 17, 1878. The menfolk of the church met at brother A. McCash's and proceded to clean

house. We quote from the record

> ". . . it being proved that the walk of brother John Masters continued to be disorderly after promising to walk orderly and not in anywise keeping the promise, **the church** withdrew fellowship from him and also at the same time and place on account of a disorderly walk on the part of brother Charles Fitzsimmons, the Church withdrew fellowship from him.
>
> "Also same time and place . . . on account of disorderly walk on the part of John C. Plemmons and Poly Plemmons the church withdrew from them.
>
> "Also same time and place above written on account of brother Samuel Yates marrying a harlot woman so called and proved by her works, him being a widower and not marrying in the Lord and lying both which are forbidden by the law of God. The church withdrew fellowship from him.

On the positive side, at the same meeting the church received brother Henry E. Williams by commendation into the fellowship of the church.

Thus ends our brief record. We wish there was more information such as the above to give us a real life glimpse into the life of a sister congregation a century ago.

Information supplied by Joe E. Kerr.

KNOXVILLE - THE EARLY DAYS

General James White established the village of Knoxville in 1791. White had moved to the region from North Carolina around 1786. His first home was a log cabin situated on what is now State Street. The village with its fort served as a frontier military outpost and a trading post.

The General laid off sixty-four lots each approximately half an acre in size. Streets were laid out in squares with two acres between them. The boundaries of the new township reached from present day Front Avenue on the South to Church Avenue on the North and from Central Street on the East to Walnut Street on the West. A raffle took place for the plots of ground. The results were published in the Knoxville Gazette which was published at Rogersville.

An addition was made to the town in 1795. It was known as White's First Addition and consisted of fifty-six lots. It added territory west and northward. The new section was bounded by our Front Avenue on the South, Clinch on the North, Central on the East, and Henley on the West.

Colonel John Williams laid out another addition in 1816 which he named Williamsburg. This section was bounded by the Holston River on the South, Main Avenue on the North, by Henley Street on the East, and by Second Creek on the West.

Knoxville was named for General Henry Knox who served as Secretary of War in the Cabinet of President George Washington. It served as the seat of government for the "Territory South of the Ohio River" from 1792-1796. When the state of Tennessee was organized in 1796, Knoxville served as the state capital until 1817.

Knoxville was founded by Scottish Presbyterians and for several years, the Presbyterian Church was the only church in the town. The Second Presbyterian Church was organized in 1817. Then came the Church Street Methodist Church, the First Baptist Church, and St. John's Episcopal Church in 1846. A New Testament congregation was not established in the city until 1869 although there were a few rural congregations and an occasional preacher such as W. D. Carnes who came to Knoxville first as a student at the university and later as its president.

In the mid 1800's Knoxville relied on stage coaches and other horse-drawn vehicles for its transportation. A major artery was the Cumberland Road that ran from Nashville to Washington. It is our present Cumberland Avenue and Kingston Pike. The road was unpaved, dusty in the summer and a quagmire in the winter. Another thoroughfare ran from Nashville through Kingston to Knoxville, then eastward to Asheville and Raleigh, North Carolina. It too was unpaved. Still another highway ran south from Knoxville to Dalton, Georgia. Stages operated regularly on those roads.

In 1850 Knoxville had a stone courthouse which was stuccoed, a brick jail, a bank, two Presbyterian, a Methodist and a Baptist Church. Each had nice buildings. There were the Knoxville Female Academy and East Tennessee College. The college had the finest buildings in the western country.

With those schools, Knoxville was considered a center of learning. The city had fifteen stores, a bookstore, a drug store, three taverns, twenty-five lawyers, five doctors, five preachers, three printing shops, two weekly newspapers, three common schools, two spinning factories, and two cotton gins. There were three saw mills and four grist mills. There were a brass foundry, a tinner, and a coppersmith. Two coach makers and two wagon makers were in business along with six blacksmith shops. There were five tanneries, six saddle makers, and eight shoe makers. There were three hatter shops.

With all of its advantages, Knoxville needed the gospel preached to her citizens in its pure apostolic simplicity. Up to this point, they had mainly heard only denominational versions of the religion of Jesus.

Information gleaned from A History of One Hundred Years of St. John's Episcopal Church in Knoxville, Tennessee, 1846-1946, compiled and edited by Charles M. Seymour, published by The Vestry of St. John's Parrish, Knoxville, 1947.

STRANGE HAPPENINGS AT KNOXVILLE

At the turn of the century, religious revival broke out all over the western frontier of Kentucky, Tennessee and the Carolinas. Powerful preachers who preached with great emotion and enthusiasm struck terror in the hearts of sinners with sermons on hell and damnation. As the religious ferver and excitement swept through the populace, a strange phenomena was commonly observed, which they called "the jerks."

Lorenzo Dow, an itinerant Methodist preacher, noted in his journal his experiences while preaching in East Tennessee. Because it adds a bit of color to the religious history of our area, we will note some of Dow's observations. He notes:

> "I had heard about a singularity called the **jerks** or **jerking exercise**, which appeared first near Knoxville in August last (1803), to the great alarm of the people . . . I set out to go and see for myself and sent over these appointments into this county accordingly. When I arrived in sight of this town, I saw hundreds of people collected in little bodies, and observing no place appointed for meeting, before I spoke to any, I got on a log and gave out a hymn; which caused them to assemble around, in solemn attentive silence. I observed several involuntary motions in the course of the meeting, which I considered a specimen of the jerks."

The next day he spoke at Sevierville. He wrote:

> "I began to speak to a vast audience, and I observed about thirty to have the jerks. Though they strove to keep still as they could, these emotions were involuntary and irresistable . . ."

He then rode to Maryville.

> " . . . Where I spoke to about one thousand five hundred; and many appeared to feel the word, but about fifty felt the jerks."

On Sunday, February 19, he spoke in Knoxville:

> "to hundreds more than could get into the courthouse, the governor being present." About one hundred and fifty appeared to have the jerking exercise.

He noted that in powerful cases of the jerks, the person would "grunt or groan when they would jerk."

> "I have seen Presbyterians, Methodists, Quakers, Baptists, Episcopalians, and Independents exercised with the **jerks** -- gentleman and lady, black and white, the aged and the youth, sick and poor without exception; . . . I believe that those who are most pious and given up to God are rarely touched with it, and also those naturalists who wish and try to get it to philosophize upon it are excepted. But the lukewarm, lazy, halfhearted, indolent professor is subject to it . . . Again, the wicked are frequently more afraid of it than the smallpox or yellow fever; they are subject to it. But the persecutors are more subject to it than any; and they sometimes have cursed, and swore, and damned

it whilst jerking."

"I passed by a meeting house, where I observed the undergrowth had been cut up for a camp meeting and from 50 to 100 saplings left breast-high which to me appeared so slovenish that I could not but ask my guide the cause, who observed they were topped so high and left for the people to jerk by. This so excited my attentions that I went over the ground to view it, and found where the people had laid hold of them and jerked so powerfully that they had kicked up the earth as a horse stomping flies." [1]

Today we recognize what he called the jerks as a symptom of religious hysteria that can be wrought up in the minds of those who are taught to expect such reactions as manifestations of God's Holy Spirit at work. Of course, such is not the work of God. The Bible knows nothing of such actions. Nevertheless, this is a fascinating piece of our East Tennessee religious history. It was on the crest of this Great Revival that Barton Stone launched his back to the Bible movement.

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[1] Lorenzo Dow, Travels and Labors of Lorenzo Dow, New York, Richard C. Valentine, 1855, pp. 132-134.

W. D. CARNES
PIONEER PREACHER IN KNOXVILLE

One of the first men to preach the Restoration message in Knoxville was W. D. Carnes. Carnes excelled as a gospel minister and educator, but for our study, his association with the University of Knoxville is of great interest.

William Davis Carnes was born in Lancaster district, South Carolina, in 1805. His parents were Alexander and Mary Davis Carnes. When he was four his family moved to McMinnville, Tennessee, where his father operated a general merchandise store. The elder Carnes was robbed and murdered while on a business trip to South Carolina.[1]

Most of the family's estate was mishandled and lost by the guardian. William's mother bought a farm in Rutherford County whereon he and a younger brother were raised.[2]

Young Carnes learned to read before he went to school. He was fortunate that there was a good school near his home and he eagerly absorbed all the knowledge within his reach. He was the champion speller of his school. He allotted regular hours for reading and consumed all the books available in his neighborhood. "He often studied by the light of cedar torches" in the late hours of the night.[3]

William was raised in the Presbyterian faith of his mother but at age eighteen while teaching at Woodbury, Tennessee, he heard the gospel of the New Testament

preached by a brother Abner Hill. He accepted it immediately and began preaching within the year. He was trained under Dr. William Jordan and Abner Hill. As was typical in those days, he traveled with them as an apprentice.[4] His mother and brother followed his godly example and were soon baptized.

At his second speaking appointment, a large crowd of people were present who opposed the gospel he preached. He was intimidated, lost his confidence, and failed miserably. Later he remarked that he had needed such an experience to save him from vanity.

Carnes made a preaching tour into the mountains of East Tennessee and the Sequatchie Valley. The denominational churches refused him use of their meeting houses, so he preached in private homes with much success.[5]

In 1826 Carnes married Elizabeth Billingsly whom he had earlier converted. He bought a farm and a mill near Pikeville, Tennessee, and proceeded to raise a family.[6] Soon he enjoyed a good measure of prosperity. Later, he was elected to one term as a Justice of the Peace.[7]

Brother Carnes was one of the first promoters of the African Colonization Society which founded the Nation of Liberia and sought to abolish slavery by sending the Negroes back to Africa. He actively supported this project with his influence, his money and his words.[8]

Professor James Garvin of the East Tennessee University at Knoxville urged Carnes to improve himself by attending the university. When his plans were made known, his brother-in-law told him he was a fool to give up his lucrative business to go to school.[9] But, he was not deterred. William rode his horse 95 miles to Knoxville to survey the situation before moving his family. While in the city, he was

wandering through the streets and got lost. He stopped at a tailor's shop to ask directions. Because he was dressed in his work jeans, the tailor snubbed him. Later, as he was traveling home on his fine white horse, he overtook the same tailor walking on the muddy road. He paused to chat, but the man did not recognize him. The tailor asked about job opportunities to the west. Carnes reminded him of the snubbing he had received, but gave the fellow a ride on his horse. When they parted paths, the tailor asked permission to take his measurements. To his surprise, when Carnes arrived in Knoxville, a fine suit of clothes was waiting for him at the post office.[10]

Carnes matriculated at age thirty-five. He completed his B. A. program in three years and his M. A. two years later. Upon receipt of his undergraduate degree he was elected principal of the preparatory department of the school and following the reception of his Master's degree he was appointed Professor of English. While at the university, Carnes was nicknamed "Old Pap" because a son and two daughters were enrolled in school with him.[11]

His years in Knoxville were not totally consumed with his school work. There was no Church of Christ in the city, but he preached to the congregations in the surrounding rural areas. He often spoke for the Baptist Church in Knoxville and occasionally at a Presbyterian Church.[12]

While a student at the university, Carnes took a survey and found two other New Testament Christians. They began to meet together for devotions and Bible study. Other students learned of their meetings and ridiculed them. Some of the students called for an investigation and demanded that the meetings be stopped. At their third session "a mob of hooting, swearing students came storming

into the entrance hall, a fiddle twanged, and a dance, punctuated by the stomping of heavy heels, made the building resound." The uproar lasted over an hour. The three Christians waited silently. When the agitators gave out, they closed their devotional meeting with a prayer. The harassment continued for several days before the perpetrators grew weary. Soon, other students joined in the spiritual exercises and eventually the majority of the campus was in attendance. One day as they were worshipping, the leader of the agitators asked to speak. With sobbing voice, he apologized and asked for their prayers. This sparked a great revival among the students.

The area across the river from the university was so wild and primitive that it was called "South America." Carnes and his band of students undertook to evangelize the rough citizens of that community. They started a Sunday School in a tumbled down log school house and enjoyed great success in their work.[13]

In 1850 brother Carnes was elected President of Burritt College in Spencer, Tennessee. For eight years he filled that post with honor and success. Burritt College was owned by the local citizens. Under the leadership of Carnes, the school came to have a distinct religious atmosphere. The Scripture was read with prayer at the opening and closing of each school day. Each Lord's day a congregation assembled at the school for worship and Carnes taught a Bible class which his students were expected to attend. He also conducted a mid-week prayer meeting.[14] When a small group of students and two trustees petitioned brother Carnes to abandon his religious program for the school, he immediately wrote out his resignation rather than concede. The board refused his resignation and he continued his

practice.[15]

As President of Burritt, brother Carnes implemented two educational concepts new for schools in the South; co-educational classes and physical education. He modeled the curriculum after that of the University at Knoxville.[16]

Faced with the problem of students using alcoholic beverages, Carnes expelled all who were found so doing. He also successfully lobbied the state legislature to pass a state-wide prohibition ordinance which forbade selling whiskey within four miles of a chartered school except in incorporated cities.

Carnes' success against the liquor interests stirred a great deal of local hostility and in October of 1857 his house was burned. It was generally thought to be an act of retaliation.[17]

Upon the loss of his home, Carnes resigned and accepted the Presidency of East Tennessee University in Knoxville. The trustees of the school had voted unanimously to invite him. Before accepting their invitation, he exacted two pledges from them: that they would build a gymnasium and that no liquor would be allowed on the campus. His administration began in the fall of 1858 and lasted only one year. Two things contributed to his move. In 1859 his wife of thirty-three years died. This, along with the serious illness of two of his children, left him broken in spirit. That same year a group of leading members of the church met at Franklin, Tennessee, and elected him president of a proposed university to be established by Christians.[18] In the end the group purchased Tolbert Fanning's Franklin College in Davidson County and Carnes took the reins. The school showed great prospects for

success under his capable leadership, but all was shattered by the Civil War. The school closed for lack of students and Carnes moved back to Pikeville.[19]

He continued his educational work until his death, serving as president of Manchester College, with a second term at Burritt and a final stint at Waters and Walling College at McMinnville. Death came to this grand Christian leader November 26, 1879. He was buried at Spencer beside his mother.[20]

W. D. Carnes loved the Bible, and he loved to study and teach it. "He believed that a knowledge of the Bible was necessary to an all-round practical education, and he believed that the principles of the Bible were essential in developing character and making manly men."[21]

Doubtless much gospel seed was sown in and around Knoxville by brother W. D. Carnes when he lived in the city. A later generation reaped the harvest of his work.

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[1] M. N. Young, A History of Colleges Established and Controlled by Members of the Churches of Christ (Kansas City, MO: The Old Paths Book Club, 1949), pp. 53-54.

[2] Ibid., p. 54.

[3] Miss Ivey Carnes, Biographical Sketch of President W. D. Carnes in James E. Scobey, Franklin College and It's Influence (Nashville: Gospel Advocate Co., 1954), p. 204.

[4] H. Leo Boles, Biographical Sketches of Gospel Preachers (Nashville: Gospel Advocate Co., 1932), p. 121.

[5] Ibid., p. 121.

[6] Carnes, Biographical Sketch Scobey, p. 205.

[7] Young, History of Colleges, p. 54.

[8] Jim Carnes, Memoir of W. D. Carnes, Beaumont, TX Pub. by G. G. Carnes, 1926.

[9] Ibid.

[10] Ibid.

[11] Young, pp. 54-55.

[12] Ibid., p. 55.

[13] Carnes.

[14] Young, History of Colleges, p. 55.

[15] Carnes, Ivey, pp. 207-208.

[16] Young, p. 56.

[17] Carnes, Memoir of W. D. Carnes.

[18] Young, p. 58.

[19] Carnes, Biographical Sketch Scobey, pp. 207-208.

[20] Carnes, Ivey, pp. 212-213.

[21] Boles, Biographical Sketches of Gospel Preachers, pp. 123-124.

KNOXVILLE DURING THE WAR YEARS

On the eve of the Civil War, Knoxville was a robust town 66 years old. Its population numbered some 6,000. Seven churches served the spiritual needs of the population and three banks took care of her financial reserves. There was a various assortment of shops and stores and several manufacturing businesses. Two newspapers kept the citizens informed, the *Register*, edited by a Mr. Sperry, championed the cause of the Southerners who wanted to secede from the Union. The *Knoxville Whig*, edited by Parson William G. Browlow, militantly preached loyalty to the Union.

Knoxville was proud of the University of East Tennessee which was rapidly gaining distinction as a center of learning. She was also home for the State Asylum for the deaf and dumb.

The East Tennessee and Georgia Railroad stretched from Knoxville to Chattanooga and Dalton, Georgia on the South. Another rail line connected Knoxville to Lynchburg, Virginia to the East. A new rail line was under construction that was to reach North to Cincinnati. The stage road led to Nashville, some 200 miles to the West.

The climate and terrain of East Tennessee made it unsuitable for cotton growing. Therefore, there were fewer slaves in the region than in the Middle and West sections of the state.

When the state held an election in 1861 to decide whether or not to join the secession, the vote failed by a count of 70,000 against and 50,000 for so doing. Only two of the thirty counties of East Tennessee voted yea. Governor Harris then called a special session of the Legislature which declared an ordinance of **separation** from the Federal Government and of representation in the Confederate Congress at Richmond to be voted on in a referendum. The vote to secede won, but East Tennessee opposed the move by a vote of 33,000 to 18,300.

Sensing the Union sympathies of the Eastern Counties, Confederate troops were quickly moved into the region to secure it for the South. Conflict between the local citizens exploded in hostility, persecution, and violence.

Union sympathizers were frequently brought before courts and charged with disloyalty. If they were fortunate, they were forced only to take an oath of loyalty and made to pay court costs. Others not so fortunate were hauled away to detention camps.

Even religious leaders were not exempt from the abuses of the day. William H. Duggan, a Methodist circuit rider of Athens, was arrested at a religious meeting. His captors marched him to Knoxville, refusing to let him ride his horse. Being a large man, weighing some 280 pounds, he suffered greatly from the march. When his feet blistered and he gave out from the heat and exhaustion, his oppressors cursed and threatened him with bayonets. He was refused food and water until they reached their destination. The charge lodged against Duggan was that he had prayed for the Government of the United States. The charges were dropped.

Mr. Perry Dickinson, a 30-year resident of Knoxville

and a successful merchant, was arrested on charges that he was a native of Massachusetts and had recently been North and talked with Northern people. When he declined to take the oath to support the Confederacy, he was required to post a $10,000 bond and leave the state within a week.

Churches were not exempt from the fever and hysteria of the day. Clergymen who sympathized with the South would call the names of Union neighbors in their public prayers and denounce their reported disloyalty. Pastor Martin, of the Second Presbyterian Church in Knoxville prayed that the Honorable Horace Maynard, who was in Washington, might never again press his traitorous feet on the soil of Tennessee. Maynard was an elder of his church and his wife was in the audience. Rev. Harrison of the First Presbyterian Church in Knoxville "boasted in his pulpit that Jesus Christ was a Southerner, born on Southern soil, and so were his apostles, except Judas, whom he denominated a Northern man!" Speaking of the Bible, he said he would "sooner have a Bible printed and bound in hell, than one printed and bound North of Mason & Dixon's line!"

Several Knoxville citizens of various religious persuasions had for years conducted a union prayer meeting in a room at the corner of Gay and Main Streets. A modest sign was displayed which read "Union Prayer-Meeting Room." When a band of Southern troops passed through Knoxville, they saw the sign and misunderstood it to speak of a prayer meeting for the Union cause and brought it crashing down with cursing and denounciations.

In March of 1862, seven thousand Confederate troops were stationed in Knoxville under the command of Colonel Raines. Later, General E. Kirby Smith took command.

The Southern officers found it difficult to keep the mountain folks in line. Colonel William B. Wood of Knoxville wrote to General S. Cooper, Adjutant General on November 11, 1861, "the whole country is in a state of rebellion." ". . . I feel it my duty to place this city under martial law, as there was a large majority of the people sympathizing with the enemy and communicating with them . . ." "I need not say that great alarm is felt by the few Southern men here." Confederate Secretary of War, J. P. Benjamin, wrote to Col. Wood concerning measures to deal with the East Tennesseans arrested as traitors to the South:

> "First, all such as can be identified in having been engaged in bridge-burning are to be tried summarily by **drum-head** and **court-martial** and if found guilty, executed on the spot by hanging. It will be well to leave their bodies hanging in the vicinity of the burned bridges."
>
> "Second. All such as have not been so engaged are to be treated as prisoners of war, and sent with an armed guard to Tuscaloosa, Alabama, there to be kept imprisoned."
>
> ". . . In no case is one of the men known to have been up in arms against the Government to be released on any pledge or oath of allegiance."[1]

Not all of the hardships were wrought by the Confederate troops. When the Union forces occupied Knoxville, Rufus M. Stevens, a retired Methodist preacher, was arrested

because of his sympathies with the South. For a month, he was kept in jail in Knoxville. From thence, he was sent to Cincinnati, being forced to walk most of the way. He died while imprisoned there.[2]

The devastation of the war to the churches is seen when we read that following the war "half the members of the Methodist churches in Holston Conference were so scattered that they were never returned to the churches. It took twenty years for the churches to report as many members as they had before the war."[3]

The period following the war was equally painful. Triumphant Northerners felt it their privilege or perhaps their duty to make it hard on their Southern brothers. This is well illustrated in the conduct of Dr. T. H. Pearne, whom the Methodist bishop placed in charge of the Knoxville district of churches. One of his first actions "was to secure the keys of the church at Fountain Head (Fountain City) and to refuse to even allow the Southern Methodist Church to use the church they had built and used for twenty years."[4]

Those were dark and difficult days in East Tennessee. Christians in the region shared the suffering and hardships with their neighbors. War sentiment divided families and even churches. Fortunately, our brethren did not divide over the issues of war and slavery as did most of their Protestant neighbors. When, however, division did occur, some 40 years later, the sectional differences magnified by the war were evident among our brethren.

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[1] The information in this section is gleaned from W. G.

Brownlow, editor of the *Knoxville Whig*, Sketches of the Rise, Progress, and Decline of Secession, Philadelphia, George W. Childs, 1862.

[2] Isaac Patton Martin, History of the Fountain City Methodist Church, Knoxville, The Methodist Historical Society of Holston Conference, nd, p. 22.

[3] Ibid., p. 23.

[4] Ibid., p. 24.

THE CHRISTIAN CHURCH IN KNOXVILLE
KNOX COUNTY

When Knoxville was founded in 1792, the two institutions that grew faster and stronger than any others were churches and taverns.[1] It was 82 years later before the first congregation of the Lord's Church was planted in the city.

The restoration gospel was first preached in Knoxville by W. D. Carnes. In 1833 he obeyed the gospel at age 17 in Warren County. As an adult, Carnes supported his family by operating a grist mill and lumber mill. In addition to these occupations he preached regularly.

Realizing his need for an education, in 1850 brother Carnes enrolled at East Tennessee University in Knoxville. While at the university he preached for rural congregations in the area. He was frequently invited to "speak at the Baptist Church and occasionally at one of the Presbyterian Churches. On the campus he started a series of prayer services which ended in a revival campaign,"[2] but no permanent congregation resulted from Carnes' work in the city. He went on to be president of Burritt College at Spencer, Tennessee; a school operated by Christians.

In 1869-1870 brother Alexander Campbell Bruce moved to Knoxville from Nashville. His given name indicated his family's connection with the Restoration Movement. Already living in Knoxville was N. R. Hall, a member of the church. He had been converted through the

influence of his Christian wife while living in Kentucky at an earlier time. George T. Rhoads came to Knoxville from Virginia and T. P. McDaniel moved up from Georgia. These five disciples were the only Christians in the city willing to conduct the Lord's business from 1869 to 1874. They met for worship and Bible study in their homes. On rare occasions they would be privileged to have a preacher speak for them. A visit from a brother Berry from North Carolina is recorded. A brother "L. R. Lawson" is credited with being "most responsible for the Church in Knoxville." Likely this is the Dr. L. R. Lawson who helped to found the Thorn Grove Church in Knox County and preached for the Liberty Church in Blount County. Lawson attempted to secure the use of an old Methodist Church building on Church Street prior to 1874 but failed.

In 1874 brother L. H. Stine, a recent graduate of Bethany College came to Knoxville and guided the little band of disciples in a formal organization.

An upper room was rented at the corner of Depot and Broad Streets. On Sunday, September 6, 1874, eighteen New Testament Christians drew up the following covenant:

> We the members of the Body of Christ living at Knoxville, Tennessee, do resolve to organize ourselves into a congregation to worship God according to the Holy Scriptures, to be known as the Church of Christ worshipping at Knoxville, Tennessee.
> Done the First Lord's Day of September A. D. 1874.[3]

The charter members were Alex C. Bruce, Newton R. Hall, N. O. Cooley, George T. Rhoades, Lewis Tillman,

L. H. Stine, A. L. Hall, T. P. McDaniel, H. M. Brother, Sarah E. Roberts, Levinia J. Robbins, E. Haynes, Sarah A. Rhoades, L. Madden, Mary M. Lebou, Emma Robbins, Philip Hofft.

The first officers of the young church were A. C. Bruce, elder and George T. Rhoades and N. R. Hall, deacons.[4] It is interesting that congregations frequently had only one elder in those early days. They evidently reasoned that it was better to have one qualified elder to lead them than none.

We are fortunate to have access to the church records of the Knoxville Church, kept by Lewis Tillman, one of the elders, from 1875-1894. From these minutes we can learn much about the early days of the Lord's cause in Knoxville.

In 1870 the population of Knox County was 28,990. Some 8,682 of these lived within the city of Knoxville.[5] The community was still struggling to recover from the devastating effects of the Civil War. "Damage done to public and private property of Knoxville during the war was enormous."[6]

The Restoration Movement was making great progress in other areas of the volunteer state, but not in Knoxville. In 1870 there were 203 congregations in the state with 19,425 members. One hundred and sixty-three of these congregations had their own meeting houses. The Lord's Church was the fourth largest religious group in the state.[7]

By the time the church began in Knoxville, two congregations in the state had already adopted the use of instrumental music in their worship; the church at Linden and Mulberry Streets in Memphis (1869) and the Second Christian Church in Nashville (a negro congregation).[8] Before the century was gone this question would rend

churches throughout the state.

L. H. Stine stayed with the church for only one year. On July 27, 1875, he tendered his resignation.[9] There was no hint of conflict or problems, but given the ongoing financial straits of the little church, it was this that most likely prompted his leaving.

Elder T. B. Scovil of Indiana came for a gospel meeting in April of 1876. Ten converts were added to the church.[10] Elder Jesse L. Sewell of Warren County conducted a meeting in February of 1878 which resulted in two additions.[11]

In October of 1878 the brethren were able to purchase a meeting house from the Baptists on McGhee Street for the price of $1350. A down payment of $250 was made with the balance to be paid over four years.[12] The first services were conducted at the newly acquired building on the Lord's Day, October 21, 1878. "Rev. Mr. Frazier of the Southern Methodist Conference gave a sermon to the church with which all seemed pleased."[13] Here we see the first of many steps away from the Bible standard to which the Knoxville brethren had pledged themselves. As the record unfolds, it is evident that the church never had a strong doctrinal foundation or men strong in the faith for elders. It was thus inevitable that an early departure from the Restoration principle would occur.

On January 5, 1879, brother A. C. Bruce, the church's elder, announced his resignation in view of his moving to another state. The congregation proceeded to select brother N. R. Hale and brother Lewis Tillman to fill the elders' office. Brother J. D. McDaniel was chosen to be a deacon at the same time.[14]

Without the services of a regular preacher, the elders

led the church in public worship. Additions were made quite regularly with a large number coming by transfer as Christians moved to Knoxville from other places.

Brother N. G. Jacks preached his first sermon for the church on February 18, 1883. At the evening service "three mutes from the deaf and dumb asylum in the city made the good confession and were baptized . . . The confession was taken in the sign language through an interpreter, Mr. T. L. Moser."[15] The church record reveals that a large number of deaf people were added in those early days.

By May 23, 1883, the elders reported that they were behind on brother Jack's salary of fifty dollars per month and urged the flock to increase their giving. It was agreed to borrow money to meet the obligation.[16]

By July 8, 1883, the financial situation of the Knoxville Church had reached such a crisis that brother Jacks submitted his resignation. Again it was a friendly parting forced by monetary necessity. With sadness the congregation accepted his departure.[17]

It is noteworthy that brother Jacks was the first minister to style himself the "pastor" of the Knoxville Church. There is no indication in the record of any objection to his so doing. Such was then being widely accepted in the city churches. Brother D. S. Burnett of Cincinnati had been one of the first to promote the idea of the preacher being a pastor in a local church.[18]

Again the nagging lack of funds caused the brethren to postpone seeking a preacher. The elders resumed their public teaching of the flock with occasional "protracted meetings" by visiting preachers.[19]

In April of 1884 the church purchased a lot on Park Street (now Magnolia Ave.) at the junction of White and

Gay for $1600. On December 5, 1886, the new building on Park Street was occupied. Brother T. M. Myers from Asheville, North Carolina, dedicated the building. Several denominational ministers were given special invitations to share the platform at the dedication service. The church record indicates that "Rev. O. E. Kelsey, Calvary Baptist Church, Rev. W. N. Bays, Broad Street Methodist Church, Rev. E. C. Hood and a Rev. Davis, took part in the service." [20]

In May of 1887 the congregation extended an invitation to brother S. Turner Willis of Chattanooga to work with them for the rest of the year. His salary would be $50 per month.[21]

At a meeting of the church on October 5, 1887, it was decided to send brother Willis and brother Tillman as their representatives to the General Convention of the Christian Churches in Indianapolis.[22] This convention was the brain child of brother D. S. Burnett of Cincinnati. While on his sick bed he made a solemn vow to God that if he raised him up he would organize the brotherhood of churches connected with the Restoration. The end result of his efforts was a General Convention which met in Cincinnati on October 23, 1849. Those assembled organized the American Christian Missionary Society.[23] The fledgling convention and missionary society were most distasteful to many brethren and immediately stirred a rash of controversy and later contributed to the division of the body.

On September 30, 1888, brother S. T. Willis tendered his resignation and preached his final lesson for the Knoxville brethren. Again the funds had proven inadequate for the preacher's salary.[24]

It was March 31, 1889 before brother Gilbert J. Ellis

was employed as the local evangelist. Ellis came to Knoxville from Davenport, Iowa. The church provided $100 for his moving expense and promised him a salary of $800 for one year.[25]

By 1889 the church was being governed by a "board" made up of elders, deacons, and the pastor.[26] This concept of congregational government finally prevailed in most Christian churches. The elders exchanged their divinely given authority for a vote on a board.

In April of 1885, Ashley S. Johnson, a brilliant young preacher who had recently moved to Knoxville was asked to conduct a revival for the congregation. Eleven were baptized. The church rewarded him with a gift of $25 for his labors.[27]

On June 28, 1885, brother T. B. Larimore of Florence, Alabama, spoke. He immersed two young ladies following the lesson.[28]

The minutes note that on Monday, December 7, 1885, in a called meeting, "the subject of purchasing an organ for use in Sunday School and church was considered. There was no opposition from any one, and a resolution was passed that an organ not exceeding $100 in cost be purchased . . . ."[29] Thus the congregation joined the growing number of city churches that abandoned the Bible pattern of acapella singing for the worldly practice of instrumental music. While the transition was made in Knoxville without dissent, in most congregations there were conscientious brethren who could not so worship, thus they were forced to leave their home congregations and begin anew with those of like convictions.

This pattern is seen in the history of the Walnut Street Church in Chattanooga. The congregation began in

1871 following a revival by Dr. Winthrop H. Hopson. When the first building was erected in 1886 it contained an organ. Dr. D. E. Nelson opposed the instrument and requested its removal. When his request was denied, he and a few others withdrew and began a new work in South Chattanooga. E. A. Elam provided preaching for the young congregation.

On December 27, 1887, the elders of the Walnut Street Church sent the following letter to brother Nelson:

> Your name was dropped from the membership list of Walnut St. Christian Church, Lord's Day, December 24, 1887. Cause, persistent refusal to fellowship with said congregation, unless they conduct their worship according to your idea. Hoping you have found a place to worship in full-harmony with your feelings, we will continue to pray that God's people may be one.
>
> Elders, S. J. Graham, Wm. Doust[30]

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[1] Judith C. Isenhour, A Pictorial History of Knoxville (Norfolk: Denning Co., 1946), p. 21.

[2] M. Norvel Young, A History of Colleges Established and Controlled by Members of the Churches of Christ (Kansas City: Old Paths Book Club, 1947), pp. 54-55.

[3] Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master's Thesis, University of Tennessee, 1943), pp. 110-111.

[4] "Meetin' in the Meeting House," A Historical Sketch of First Christian Church, Sam Adkins, *Knoxville Journal*, 20 August 1934.

[5] A Brief History of Knoxville, Curriculum Survey Committee, City Schools, Knoxville, 1953, p. 11.

[6] Ibid., p. 7.

[7] Herman Norton, Tennessee Christians (Nashville: Reed and Co., 1971), p. 187.

[8] Ibid., p. 102.

[9] Church Record Book, July 27, 1875, p. 10.

[10] Ibid., p. 6.

[11] Ibid., p. 8.

[12] Ibid., Oct. 9, 1878, pp. 23-24.

[13] Ibid., Oct. 27, 1878, p. 28.

[14] Ibid., Jan. 5, 1879, and Jan. 19, 1879, pp. 33, 35.

[15] Ibid., Feb. 18, 1883, p. 54.

[16] Ibid., pp. 58-60.

[17] Ibid., July 8, 1883, pp. 62-65.

[18] Noel C. Keith, The Story of D. S. Burnett, Undeserved Obscurity, St. Louis, The Bethany Press, 1954, pp. 66-69.

[19] Church Record, p. 66.

[20] Church Record, Dec. 8, 1886, pp. 105-106.

[21] Ibid., May 1887, p. 117.

[22] Ibid., Oct. 5, 1887, p. 141.

[23] Keith, pp. 82-104.

[24] Church Record, Sept. 30, 1888, p. 158.

[25] Ibid., Mar. 31, 1889, p. 165.

[26] Ibid., June 20, 1889, p. 166.

[27] Ibid., pp. 84-87.

[28] Ibid., June 28, 1885, p. 89.

[29] Ibid., Dec. 7, 1885, p. 92.

[30] Norton, Tennessee Christians, p. 164.

JESSE L. SEWELL

Brother Jesse L. Sewell was a resident of Warren County, Tennessee. In 1878, he preached for the church in Knoxville.

The following anecdote gives an interesting insight to preaching habits. He was speaking for the first time to a congregation to which he was a stranger:

> "When he went into the stand . . . the first thing he did was to read a letter of commendation from his church; then he read his license to preach, and the county clerk's certificate, sealed with the county seal. As he placed these back in his pocket, he remarked, 'This is my authority for appearing before you!' Then, picking up his Bible, he added: 'But this is my authority for what I shall say'."

I. N. Jones, in A Sketch of the Reformation in Tennessee, by J. W. Grant, Nashville, unpublished manuscript, 1907, p. 65.

J. B. BRINEY

John Benton Briney was born February 1, 1839 in a log house at Botland, Nelson County, Kentucky. His parents were John and Eliza Matthews Briney, poor but respectable farm folk. He was one of eleven children. He outlived all of his brothers and sisters.

He attended the school of his community as a child and received the best it could offer in three winter terms. At age 16, he apprenticed himself to a builder that he might learn the trade of carpentry. His apprenticeship lasted three years.

In 1855 at age 16, Briney obeyed the gospel under the preaching of brother Morgan J. LaRue of Hardin County, Kentucky. He worshipped with the church at Botland.

On September 25, 1861, Briney married Miss Lucinda Halbert. The ceremony was performed by A. B. Miller. Their first child was named Alexander Campbell Briney. After his training, he earned his living as a carpenter, brick mason, shoe cobbler, and farmer. When folks at the church noticed his speaking talents, they urged him to consider preaching. Soon he enrolled at Eminence College in Eminence, Kentucky in order to prepare himself for a life of ministerial service. He matriculated in the fall of 1862.

To help Briney with his college expenses, he was awarded a $200 grant annually from the Kentucky Christian

Education Society. He was also invited to preach for churches in the area. Among his schoolmates at Eminence was F. G. Allen who later blossomed into one of our finest preachers. While at Eminence, he was privileged to be associated with the great preacher, T. M. Allen, who was minister of the local church. Upon completion of his third year of education, the church in Eminence invited young Briney to be their minister - a signal complement for a novice.

As a student, Briney refused to "burn mid-night oil." He retired at 9:00 p. m. and arose at 4:00 a. m. to do his studying. Even in later years, he read two chapters in his Greek Testament and a lesson in Hebrew each day before breakfast.

In 1868 Briney moved to Millersburg, Kentucky where he served the Millersburg and Carlisle churches as minister. In January of 1871, he moved his family to Winchester, Kentucky to serve the church. The same year, he was elected to the Board of Trustees of Hocker Female College at Lexington. In 1879, he accepted the editorship of the *Apostolic Times*, a leading brotherhood periodical published in Lexington.

Brother Briney decided to devote his full time to itinerant evangelism in the year 1884. He spent six months of 1885 working with congregations in New York state with excellent results. His work was described as "solid, sensible, and unselfish."

Charles Fillmore wrote a description of Briney's preaching. He recalled: "Brother Briney was one of our pulpit giants of his day. His sermons were wrought out in clear, plain language, delivered forcefully and intensely, but not vociferously. His gestures were natural, not elegant

nor graceful nor awkward."

The year 1886 saw the Brineys move to Memphis where he labored with the Linden Street Church. While there, he urged the brethren to reach out and evangelize. The Linden Street brethren helped to plant the Mississippi Avenue Christian Church during Briney's stay. His next field of labor was with the church in Springfield, Illinois. He moved there in July 1888. He continued his work at Springfield through the year 1890. At that time he accepted an invitation to move to Tacoma, Wahington. As he was preparing to leave, he fell on the ice and fractured his hip (February 3, 1891). This injury kept him homebound for a year. Thus, he stayed at Springfield and cancelled his move to Washington. He was on crutches for two additional years and lame for the rest of his life.[1]

HIS YEAR AT KNOXVILLE

By the spring of 1892, Briney was able to resume his work. He accepted an invitation to move to Knoxville, Tennessee. He did so with the understanding that he would not be expected to do too much visiting in view of his lameness. Also, it was specified that he would not be able to immerse candidates for baptism because of his condition.

The brethren accepted him with those limitations and welcomed him to their midst. The salary agreed upon was $1200 per year, $500 of which Briney had to raise from without. His first sermon was preached in Knoxville on April 3, 1892. On Sunday, May 10, the Brineys presented their letter of recommendation from the elders of the church in Springfield, Illinois, from whence they had come.

The church records indicate that brother Ashley S.

Johnson did a great deal of the baptizing for brother Briney.

By July, people were referring to the new preacher as "Pastor Briney." On October 30, brother Tillman, one of the elders, proposed to the congregation that "Brother Briney should be Pastor in fact -- that is an elder of the congregation." At a later meeting (November 2, 1892), Briney's selection was confirmed.

At the same business meeting, Elder Tillman made the following resolution:

> "Resolved that this church give unto the hands of the Young People's Society of Christian Endeavor of this church, the old organ to dispose of as said society may see fit, and further, that consent of the church is hereby given to said society to replace said old organ by a new one, **provided** and with the understanding that such new instrument shall be the property of the church."

The motion by Elder L. Tillman passed without dissent.

There was some discord over the church's music. The details of the disagreements are not stated in the minutes, but we do have the following notation dated January 22, 1893: "Brother Briney . . . proposed . . . the board and the congregation would place in his hands the absolute direction and control of the music of the church, so that, if possible all discord on that point might be removed, and all the work of the church harmonized and advanced" p. 240. The Board "readily assented to the proposition . . ."

On May 26, 1893, Briney submitted his resignation to the church. The reason was their financial inability to pay his salary. Although he stayed in Knoxville only one

year, brother Briney placed his stamp on the church. It was by that time fully committed to the progressive wing on the Restoration brotherhood.[2]

BRINEY AND INSTRUMENTAL MUSIC

The controversy over instrumental music burst upon the brotherhood in 1864. While a few churches had begun using instruments in worship prior to that date, it was not widely discussed. In 1855, the Sixth Street Church in Cincinnati built an ornate new building which had an organ for worship. Dr. L. L. Pinkerton of Midway, Kentucky introduced instrumental music into the congregational worship in 1859. The matter did not gain major attention until 1864. From then to the turn of the century, it was one of the most frequently discussed topics in our gospel papers.[3]

J. B. Briney strongly opposed the practice of using instrumental music in worship in his early days. In the *Apostolic Times* of June 10, 1869, he wrote:

> "It was a glorious day for the cause of truth when the pious and venerable Thomas Campbell conceived and set forth the principle contained in the following language:
>
> "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent' . . . If we adhere to that as a basis, then there is an end of instrumental music in the worship . . ."
>
> "Now I affirm that an 'instrumental accompaniment'

is an addition to the ordinances, and affects its character, and is therefore an infringement of the divine perogative . . ."

"I cannot engage in singing as an act of worship where there is an 'instrumental accompaniment,' for this would nullify the ordinance."[4]

A week later in the same paper he wrote:

"Let the plain truth be told. The introduction of the organ is no mere impropriety, it is a gross insult to the Lord Jesus Christ, and a sin against the God of Heaven . . ."[5]

Later, Briney changed his position and became a champion for those who used the instruments in worship. He held several debates in which he affirmed the propriety of the practice. Among those controversies was the debate with W. W. Otey in Louisville, Kentucky, September 14-18, 1908. Both instrumental music and missionary societies were discussed. This debate is yet in print. Briney engaged brother J. W. McGarvey of Lexington in a written debate on the music question in 1881. It was published in the *Apostolic Times*. One of his last debates was with brother F. B. Srygley of the Church of Christ, May 7-15, 1924. It was held in Oklahoma City, Oklahoma.[6]

It is worth noting Briney's personal conviction on the question of instrumental music. He wrote:

"We have never advocated the use of an instrument of music in the services of the church, for considered

itself, that is a thing to which we are wholly indifferent, and contend that in such the churches have liberty, and that majority rule must prevail."[7]

"We beg leave to say that we do not 'defend the use of instrumental music in the worship of the Lord,' for when considered in itself, we do not deem it of sufficient importance to call for defense from us . . ."

"But we do defend the right of brethren to use instrumental music if they desire to do so, and we do this on the ground that we are not willing to see a yoke of bondage made up of human opinions, thrust upon the needs of those whom Christ has made free."[8]

Such a view provided no resistance to the tidal wave of popular demand to have instruments so as to be like their religious neighbors. By 1900, a full eighty percent of our churches had accepted the practice, even though no Bible authority for it was found.

So far as we can determine, brother Briney accepted and endorsed the various societies of the progressive wing of the church. He defended them against the criticism of our conservative brethren. His position was consistent with most of those in his native state of Kentucky.

BRINEY THE MAN

At age 45, Briney was described as "well developed physically, about six feet high, dark skin, black eyes, and hair slightly silvered with age." He was a commanding

figure.

B. A. Abbott described brother Briney as follows:

> "Everybody loved Briney because he was manly. He went out and took share and share alike when 'anything was up'."
>
> "Mr. Briney was a scholar, a writer, a preacher, a pastor, and . . . a Christian statesman."
>
> "Brother Briney was a gentleman of the old school, Kentucky bred, with its manners and fiery honor. He was charming in the social circle, witty and delightful in hotel lobbies or under the trees when companies of men gathered to talk . . . He was a picturesque figure . . . He always wore a high silk hat and white necktie."[9]

Millard Riley wrote:

> "J. B. Briney was a large man; tall in body, keen in mind, big in heart, and great in spirit. His rugged and somewhat angular body was strong with the strength of vibrant, vigorous and virile health. His towering form was prominent in any gathering.[10]

BRINEY THE PREACHER

> "Brother Briney possessed a keen, strong mind with a 'tar-bucket' memory. His piercing intelligence and intellectual penetrations made him a masterful logician."

"He was discriminating in the analysis of any argument or situation. He always hit the nail on the head . . . As a preacher, he dissipated the fog and mist about his proposition . . ."

"As a writer, his thought was always clean and clear-cut. As a polemicist, he was notably fearless and definitely forceful . . ." [11]

Ward Russell, who heard Briney preach, described him as:

"witty and incisive, so that what might have been a dry subject in the hands of many speakers was most interesting and informative. He was a large and handsome man, and he was blest with a strong, flexible voice . . ." [12]

Briney always spoke extemporaneously. Having thoroughly studied his lesson beforehand, he never used notes in the pulpit. He was blest with a deep resonant voice with a wide range of flexibility. His gestures were few and natural. A pleasant smile made his audience at ease.

As a preacher, brother Briney was one of the leading spokesmen for the Disciples of his day. His biographer called him "a prince of preachers whose throne was the pulpit." His sermons were stamped with the markings of a "keen and discerning mind." They were logical and demonstrated much thought and preparation. He delivered his lessons with power and dynamism.

AS A DEBATER

In a day when religious debating was popular, Briney was frequently found on the polemic platform. He held more than thirty debates with a wide range of opponents. Among those he debated were C. W. Miller, Methodist, at Millersburg, Kentucky in 1868 and at Falmouth, Kentucky in 1870. He met J. W. Fitch of the Methodists in 1872 at Kirksville, Kentucky on the subject of the mode and purpose of baptism. A few months later, he met R. Hiner of the Methodist Church on the same propositions. He engaged J. B. Moody, editor of the *Baptist Gleaner* in Mayfield, Kentucky in 1884. Jacob Ditzler was the most famous Methodist preacher of the day. Briney met him twice, once at Booneville, Missouri and again at Springfield. He met H. K. Willis of the Adventists on the Sabbath question. In 1901 he debated J. P. Throgmorton of the Baptists at Woburn, Illinois. He met W. A. Jarrell, great debater of the Baptists, at Hunter, Oklahoma in 1906. Earlier, we mentioned his debates with our brethren on the questions of instrumental music and missionary societies. On these issues, he debated J. W. McGarvey, W. W. Otey, F. B. Srygley, and M. C. Kurfess. He was considered one of the most effective debaters of his generation.

Even though Briney was a controversial man and ever in the public eye, he maintained a clean and honorable record. Not a breath of suspicion was raised about his life and conduct. He clashed with those to the right and left of him but commanded their respect. H. L. Willett, a noted liberal Disciple, wrote to Briney's son, "Your father is a man with whom many of us differ, but he is also a man whom we all greatly love."

At age 73, Briney delivered a series of lectures at Johnson Bible College in Knoxville. Ashley Johnson wrote, "Nothing I have ever heard or read surpasses them. Indeed, some of them were . . . the greatest presentations of the Truth I ever heard or read."[13]

HIS END

In the summer of 1927, brother Briney visited his daughter at Rural Retreat, Virginia. The weather was unreasonably cool, and he caught a cold which soon developed into pneumonia. He succumbed shortly thereafter. His death occurred the morning of July 20, 1927. His funeral was conducted at the Broadway Christian Church in Louisville, Kentucky. He was buried in the Cove Hill Cemetery.[14]

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[1] Millard L. Riley, The Life and Work of J. B. Briney, (unpublished thesis, Drake University), Des Moines, 1946, pp. 1-38.

[2] Minutes of the First Christian Church of Knoxville, Tennessee, 1891-1893.

[3] Everett Ferguson, Jack P. Lewis, and Earl West, The Instrumental Music Issue, Nashville, Gospel Advocate Co., 1987, p. 61.

[4] J. B. Briney, Apostolic Times, June 10, 1869.

[5] Ibid., June 17, 1869.

[6] Riley, pp. 39-51.

[7] J. B. Briney, Briney's Monthly, Vol. 4, No. 7, August, 1903, p. 207.

[8] Ibid., New Series, Vol. 2, No. 8, November, 1907, p. 460.

[9] B. A. Abbott, Christian Evangelist, June 2, 1927.

[10] Riley, p. 162.

[11] Ibid.

[12] Ibid., p. 124.

[13] Ibid.

[14] Charles Foster McElroy, Ministers of First Christian Church, Springfield, Illinois, no place, The Bethany Press, 1962, pp. 156-157.

THE GOSPEL PREACHED IN HANCOCK COUNTY

When Josephus Hopwood graduated from Abingdon College, he resolved to go to the most needy field he could find and teach the people how they might better themselves.

Somehow Hopwood learned of an empty school building in Sneedville, in Hancock County, Tennessee. Correspondence was initiated with a Captain Jarves, and the young teacher agreed to take charge of Sneedville's Academy.

On Christmas day, 1873, brother Hopwood left Louisville, Kentucky, traveling by public conveyance as far as London, Kentucky. From there he set forth on foot with bag in hand through Pineville to Cumberland Gap. A kindly neighbor by the name of Dr. Wallace, walked with him a few miles to show him a shortcut to Sneedville.

The next day being the Lord's Day, since there was no Church of Christ in town, he worshipped with the Baptists.

Monday was court day and the little town was full of drunk and disorderly people. The Melungeons, that strange tribe of people of the Hancock County mountains, made and sold moonshine whiskey to their neighbors. Two saloons in the town provided a watering hole at which many of the citizens drank. On the first day Hopwood saw a poor fellow shot dead and left lying in the street for over two

hours.

When asked if he did not fear to work in such a place the spunky young man replied, "No, here is where I am needed to help you good citizens."

The school was launched and was well received and patronized by the local residents. A crisis arose when the schoolmaster discovered that some of his male students were carrying pistols while at school. After a chapel talk on "Truthfulness," fifteen boys admitted they were armed. With wisdom and diplomacy, the young teacher persuaded them to leave their weapons at home.

A religious revival broke out among the Baptists in the area. Many citizens were perplexed and came to Hopwood for a Biblical explanation to matters under discussion. When it was evident that his answers differed substantially from those of the Baptists, he was challenged to a debate by a Baptist champion named Kimbrough. Not being a preacher at that point of his life, brother Hopwood wisely agreed to meet in a formal discussion only after he had opportunity to prepare himself adequately.

At the close of his school term, Josephus immersed himself in his preparation for the upcoming discussion. He made a trip to Lexington, Kentucky, to visit with brother J. W. McGarvey regarding his project. "Little Mac" as his students fondly called him, was of great help explaining the arguments, answering the quibbles and furnishing helpful books for Hopwood's study.

When he returned to Sneedville, Josephus was elated to find brother Samuel Shelburne, a strong and experienced gospel preacher, on hand for the debate. We can imagine the relief he felt and the support he gained from brother Shelburne's presence. The audience insisted that Shelburne

serve as the chairman of the discussion.

The debate began on August 8. The little town was full of people and the audiences were large and attentive. Each morning speech was one hour in length. In the afternoon there were thirty-minute presentations. The subjects covered the major points of Calvinism as espoused by the Baptists. The debate lasted four days. Much good was accomplished as the local residents had opportunity to see the simple gospel of Christ in contrast with the heavy, cumbersome systems of human religion.

Josephus Hopwood, A Journey Through the Years, An Autobiography (St. Louis: Bethany Press, 1932), pp. 38-44.

THE BEARDEN CHRISTIAN CHURCH
KNOX COUNTY

Brother L. H. Stone, minister for the First Church in Knoxville, conducted a community gospel meeting at Brin Station in c.a. 1876 which resulted in the establishment of a congregation in what is now known as the Bearden Community. In c.a. 1880 land for a church building was donated by Adolph Roehl. A small frame building was erected and stands today. The Bearden Church remained small over the years. It aligned with those who used musical instruments in worship and missionary societies.

LAUREL SPRINGS CHRISTIAN CHURCH
COSBY, COCKE COUNTY

In the year 1877, a little band of Christians gathered near Cosby, Tennessee and drew up the following compact:

> "We the Disciples of Christ assembled at Laurel Springs October 5, 1877, do covenant and agree to take the Bible and it alone for our only rule of faith and practice."

The church record book had two columns for membership designated "Mail" and "Femail." First to be registered were L. Maddron and Aney Maddron. The couple were the leading family in the new congregation. By 1885, the membership had grown to 136.

A log church building was erected and used until 1897 when a frame building was constructed. The congregation grew and prospered into the new century, but followed those who chose to use instruments of music in worship and missionary societies. It continues today as a Christian Church.

Claude Scott Richmond, editor, Christ in the Smokies, a history of the Christian Churches, Churches of Christ and related organizations in the Smokey Mountains area, Seymour, Tennessee, Smokey Mountain, Christian Ministerial Association, 1976.

THE CHURCH AT ERWIN
UNICOI COUNTY

The first mention of the church in Erwin is in the minutes of the East Tennessee and Southwestern Virginia Cooperation in 1888. At that time they had no meeting house. In 1891 J. P. Miller and James Linker were elders and W. C. Maupin was preacher. The members numbered thirty-one. They paid their minister $41.30.

The congregation first met in a log building belonging to the Baptists. When a Union building was built, the Baptists forbade their use of it. On January 22, 1892 a lot was purchased and a brick building was erected before the year passed.

In 1893 E. C. Buck of Johnson City held a revival meeting at Erwin in which thirteen souls were saved. The membership that year was eighty-seven.

For a while it appeared the congregation might lose their new building for inability to pay the mortgage but a James Madison Love sold his new home and with the proceeds paid off the old debt. It is remarkable that at the time Love was not a member of the congregation.

Among the early families connected with the Erwin church were those of Jacob Love, John R. Love, Ike Love, Will Love and James Madison Love -- all brothers and John Huskins. W. G. Barker was the congregation's preacher after Samuel Millard, J. D. Hamaker, and Samuel Shelburne.[1]

[1] Copied from the old church record now in possession of Mrs. G. R. Miller, Maryville, Tennessee, Route 1, as cited in Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master's Thesis, University of Tennessee, 1943), pp. 103-106.

THE CHRISTIAN CHURCH IN HARRIMAN ROANE COUNTY

The city of Harriman, Tennessee, was born in 1890. It was a prohibition town. To make sure no strong drink was introduced to the city, every deed had a clause stipulating that selling whiskey thereupon would cause the land to be forfeited to its original owner.

Many members of the Lord's church migrated to this new community. In March of 1890 L. S. Scholl and T. D. Salyers found some thirty-five Christians in the town. Among those first members were the Henry C. Hanks and J. E. Gordon families, the Bullards, and the Mees.

The first meetings of the infant group were "in a warehouse in Shacktown," about a half-mile west of the present City Hall. The building had puncheon floors. The neighbor's "hogs often got under the building and scratched their back on the floors while preaching was going on, sometimes interrupting the orderliness of the service."[1] The first (regular, JW) services were held in the Pilgrim Tabernacle, located in what is known as "Shacktown," and a Sunday School was organized in the dining room of the Hanks' home at 422 Carter Street in March of 1890. As is usually the case in new towns, the membership was largely floating and at times the number of the faithful was reduced to three or four. Still they kept up regular meetings for the purpose of breaking the loaf, and occasionally some

preacher would come along and preach for them.[2]

After meeting some four or five times in Shacktown, they then were able to secure the use of the East Tennessee Land Company's Exposition Building which was later occupied by the Cudahey Packing Company and is now used by the Christmas Lumber Company. There being no heat in the building, they moved to a school building on the corner of Clinton and Trenton streets,[3] present site of the Presbyterian Church. The congregation was the first to occupy a permanent "church edifice" in the new town. The Bullard family donated $500 and loaned the group another $500 for construction of their meeting house. They entered their new building in 1891.[4]

The first elders of the Harriman Church were Henry Hanks, J. E. Gordon, and Charles E. Colston. R. B. Cassel, R. M. Dodd, and T. D. Salyers were chosen deacons.

Other early members were Captain and Mrs. Isaac A. Hill and family, Colonel and Mrs. L. Tyler Davis and family, Mrs. McCoy and Miss Blanche McCoy, Mrs. Nell Hallum, Mart Shanley, Mrs. Hall, Mrs. Duncan, Mrs. George Shaw.

The Harriman church followed the progressive leaders who advocated instruments and societies.

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[1] Claude S. Richmond, editor, Christ in the Smokies, (a history of the Christian Churches/Churches of Christ and related organizations in the Smokey Mountain area), Seymour, Tennessee, Tri-County News, 1976, p. 39.

[2] Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee, (Master's Thesis, University of Tennessee, 1943), p. 125.

[3] News Item, *Christian Standard*, Vol. XXIX (August 12, 1893). This is a story of the establishment of the Harriman Church, as quoted in Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master's Thesis, University of Tennessee, 1943), pp. 124-125.

[4] Richmond, p. 39.

THE VANLOON CHURCH OF CHRIST
KNOX COUNTY

This congregation had its beginning near the end of the Nineteenth Century. No information exists on its date of founding. A Knox County warranty deed shows that Benjamin Frank Vanloon, for the sum of one dollar, deeded one acre of land for the church on December 7, 1893. The meeting house was located in West Knox County on Middlebrook Pike between Cedar Bluff Road and Ball Camp Pike. A small cemetery is all that remains of this congregation's existence.

B. F. Vanloon and his wife, Elizabeth immigrated from England. They owned a 200 acre farm on which the meeting house stood.

Among the early members at Vanloon were the Vanloons, Mr. and Mrs. Bob Grey, Mr. and Mrs. Sam Hoyle, George and Cora Amanns, Carl, John and Frank Amanns, Squire Jim Calloway, John W. Greer, Sr., Robert and Frances Tucker, with their fifteen children, Mr. and Mrs. Abbey and Shade Dowling.

Among the preachers for Vanloon were Charlie Coleman, E. A. Johnson who rode a bicycle each Lord's Day from Johnson Bible College to conduct services. The congregation met for worship at 2:00 on Sunday afternoon.

In 1915 the congregation disbanded. The property was eventually sold and the building torn down.[1]

[1] Zelda Ellenburg, Vanloon Church, typescript record, 1972.

JERIEL DODGE:
BELL MAKER - GOSPEL PREACHER

One of the earliest proponents of New Testament Christianity in East Tennessee was Jeriel Dodge (1788-1843).

Dodge was born November 18, 1788. It is most likely that his father was Josiah Dodge who was preacher for the Severn's Valley Baptist Church in Hardin County (now Larue County) near present day Elizabethton, Kentucky. Josiah served that church from 1791-1800 at a salary of "thirty pounds a year." The elder Dodge had at least two sons, both of whom became preachers.

At age 16, Jeriel was minister of the tiny South Fork of the No-Linn Baptist Church. In 1804 he attended the Russell's Creek Association meeting as a delegate from his church. He reported that they had ten members. By 1815 they had grown to a membership of forty-five. Both Severn's Valley and the No-Linn Church were associated with the Separate Baptists.

While living in the Blue Grass area, Dodge evidently came in touch with Barton Stone's ideas and embraced the "back to the Bible plea."[1]

Jeriel chose for his wife Miss Eliza Washington Spottswood. She was descended from two aristocratic Virginia families. Alexander Spottswood, her great-great grandfather, had served as governor of Virginia 1710-1722.

Her mother was Elizabeth Washington, niece of the Nation's first president, George Washington. Her father was Augustine Washington. Another of her Spottswood relatives was the wife of Patrick Henry. It seems that the family objected to her marrying "a poor Baptist preacher."[2]

The young couple moved to Washington County in Southwestern Virginia. Marriage records from that county dated July 4, 1816 and October 24, 1819 carry the signature of Jeriel Dodge. From there, he moved to Blountville in Sullivan County, Tennessee in 1820 where he bought property.[3]

Dodge brought his faith with him and began teaching his new neighbors. He helped to organize a congregation at Concord (later Weaver's) Church in Sullivan County in the early 1820's. Most likely, it was the first congregation advocating restoration of original Christianity that was established in the upper part of the state.[4]

The records of the Sinking Creek Baptist Church of Washington County tell of a problem involving Dodge. On November 14, 1824, there was a controversy over the baptism of one Fanny Rentfro. She had been immersed by Dodge, who the record says "is not of our union." This led to an extended controversy which resulted in eight people being excluded from the Sinking Creek Church for justifying the woman's baptism. A year later, James Miller, another of Stone's followers, obtained a letter of dismissal from Sinking Creek Church because of their action regarding sister Rentfro.

In 1826, the Holston Baptist Association appointed a committee to investigate the problems at Sinking Creek. The following year, they reported that they found Sinking Creek:

> A divided people in principle and practice and recommend to the party who hold to the principles and practices that they were constituted upon (i.e., Baptist principles, JW) to withdraw from every brother who walks disorderly and will not accede to advice given by the association on the point (i.e., regarding Dodge and his followers, JW).[5]

In 1831, "the church covenant (of Sinking Creek) was produced and read and it was motioned and recorded that reference in it to the Philadelphia Confession of Faith be expuged (sic) from the church covenant." Thereafter, all minutes of the church are headed "Church of Christ on Sinking Creek."[6] By this they did not give up their Baptist connections, but they did thus move in the direction of the Scriptural pattern.

Dodge bought seventy-eight and one-half acres of land in Washington County, on Little Sinking Creek, "West of the Old Stage Road" in December 1826. Later, in 1841, he purchased 420 acres lying in both Washington and Sullivan counties, paying $2,671.36 for it. During this period of time, he supported himself by farming and his special trade of bell making, while preaching at every opportunity.[7]

Some contemporary unknown bard penned the following lines about preacher Dodge the bell maker:

> "Against old Dodge we're bound to lodge
> a heavy accusation;
> He clinks the bell that tolls to hell
> Sad victims of damnation."

It was reported that Dodge could imitate the tone of any bell with his voice.[8]

The *Jonesboro Whig* of November 17, 1841, advertised a stock of bells at Jeriel Dodge's Shop, 8 miles N. E. of Jonesborough, near the Stage Road leading to Blountville."[9] The molds for his bells were dug into the ground near a stream on his farm. When his estate was settled after his death, the inventory listed 900 unfinished bells. From this we conclude that he must have had a flourishing business.[10]

In addition to his farm and bell shop, Dodge operated a ferry on the Holston River.

His home occupied a historic site in the state for near his house was the famous beech tree on which Daniel Boone carved his immortal line:

> "D. Boon cilled a Bar on tree in the year 1760."[11]

Dodge built a swing on one of the tree's great branches, and all the neighborhood children enjoyed playing there.

Dodge was a witty, fun-loving man. Isaac Newton Jones relates a humorous conversation he had heard about the bell maker and a stranger he chanced to meet:

> The stranger asked him, "What do you believe in?"
> Dodge replied, "I believe in my bellows."
> The stranger pressed him, "What do you hold to?"
> Dodge retorted, "I hold to my hammer handle!"
> The stranger then said, "What do you call yourself?"
> Dodge replied with a twinkle in his eye, "Dodge the devil."[12]

Brother Dodge actively participated in the Cooperation Meetings of the East Tennessee Christians. In 1829, the following report was submitted to *The Christian Messenger* by William Slaughter, Jr. :

> NOTICE - The Christian Church met in conference, at Boon's (sic) Creek meeting house, E. Tenn. August 17, 1829. The Elders present were Jas. Miller, Jeriel Dodge, Robt. M. Shankland, John Wallace, and Wm. Slaughter, Jun (sic). The number of members, composing the Christian Churches in this section of the country, were ascertained to be 472. After conferring comfortably together, we agreed to meet again at the North Fork Church, Washington County, Virginia, on Saturday before the 3rd Lord's Day in August 1830.[13]

Grievous problems arose for brother Dodge in 1834. It seems that he got involved in some controversy with two fellow Christians and allowed himself to engage in some harsh and ugly criticism of them. In the records of the Boone's Creek Church is found the following letter, evidently sent to them by the Buffalo Creek Church:

> Dodge Excommunication
>
> May the 26, 1834
>
> Jeriel Dodge said at Elizabeth Ellises that Andrew Taylor was too respectable a liar and of too long standing to be heard by him Dodge, but when he got through with Taylor there was some more respectable

liars he would handle. He made use of this language or words to the same import or meaning. Sister Humphries said the testimony she gave to the church concerning Dodge was part of the language used in her house on the 26th of April 1834 this language was used at night by J. Dodge. ------

3 came presented by the elders for consideration that Jeriel Dodge indulges in speaking reproachful of James Miller and his band and he also said that when he got through with Taylor he would show what Miller and his band had been about. And also saying in presence of sister Humphries that if he had a dog named James he would kill it and that if Miller came here the church would be broke up. And after considering the wickedness of evil speaking or reviling against brethren in good standing when he should not speak evil of no man, the church then unanimously agreed they would not respect him as a brother nor eat with him from being specially instructed by Paul, 1st Corinthians 5 letter 11 verse, and the hope the Boon's Creek Church agree with them in the same.

June 21st, 1834

The Boone's Creek brethren concurred in the judgment and also withdrew their fellowship from brother Dodge. These were the two largest congregations in the region. It is speculated that this controversy spilled over into the other churches as well. The Boone's Creek Church wrote a strong letter to the East Tennessee-Southwest Virginia Cooperative reminding them that they had no

authority or jurisdiction in the matter.

For eight long years, the struggle went on -- becoming a test of wills. Doubtless, great harm was done to the struggling young congregations and disciples of the region. We can rejoice, however, that eventually reconciliation was realized. On the 23rd day of August 1842, the following letter was sent forth:

Brother Dodge's Restoration

Brother Jeriel Dodge upon satisfactory confession being restored to the fellowship and privilege of the Boones Creek Church and at the same time desiring a letter of dismission is dismissed in mutual fellowship and recommended as a servant and minister and teacher of the Christian religion this 23rd day of August 1842. Done by order of the church

John V. Hoss Clk.
Boones Creek Church

Whereas Brother Jeriel Dodge upon satisfactory confession being restored to the fellowship and privilege of the Boones Creek Church and at the same time desiring a letter of dismission and whereas all matters of difficulty heretofore existing between the parties vis., the said church and Bro. Dodge were finally settled never again to be agitated by either party. It is the sincere desire and earnest request that the Buffalo Creek Church being also concerned in this matter agrees with the Boones Creek Church in the above named restoration and fellowship and that all

difficulty heretofore existing between the parties are hereby forever terminated. This request is affectionately made by the Boones Creek Church also Brother Dodge. Done by order of the church, the 23rd day of August 1842.

John V. Hoss Clk.
Jeriel Dodge[14]

Soon after the resolution of his problems with the church, brother Dodge made a trip to Missouri, leaving his family behind. On that trip, he fell ill and died of an eruptive disease (probably smallpox). He died on October 18, 1843 and was buried in an unmarked grave unknown to his family.[15]

He left behind a grieving widow and eight children. Four of them are known by name, Mary, Josiah, Jeriel and Spottswood. Spottswood Dodge followed his father as a gospel preacher.

We long to know more of those hardy pioneers who cleared a trail for us to follow. We owe them much.

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[1] Boones Creek Church, The Earliest Years, n. d., n. p., p. 1.

[2] Mary Hardin McCown, "The Early History of the Christian Churches in East Tennessee," The East Tennessee Christian, April 1967.

[3] H. Jackson Darst, Ante-Bellum Virginia Disciples, (Richmond, Virginia Christian Missionary Society, 1959),

pp. 30-31.

[4] H. C. Wagner, History of the Disciples of Christ in Upper East Tennessee, (Master's Thesis, University of Tennessee, 1943), p. 71.

[5] Ibid., pp. 61-62.

[6] Ibid., p. 62.

[7] McCown, Early History of the Christian Church, May 1967.

[8] Isaac Newton Jones, in J. W. Grant's A Sketch of the Reformation in Tennessee, Nashville, unpublished manuscript, 1897, p. 37.

[9] McCown, May 1967.

[10] Ibid.

[11] Ibid.

[12] Jones, p. 58.

[13] Barton Stone, Christian Messenger, Vol. 4, Georgetown, Kentucky, August 1830, p. 213.

[14] Boones Creek Church, The Earliest Years, pp. 12-16.

[15] McCown, May 1967.

JOHN WRIGHT

John Wright was born on January 7, 1790, at Sycamore Shoals in Carter County, Tennessee. He was the first of nine children born to Thomas and Eleanor Bogart Wright. His father was a veteran of the Revolutionary War. Little is known of his early life and education.

Early in life John learned the trade of millright which he followed for several years. He also farmed as did most Tennesseans of those days.

On December 14, 1817 John was married to Barbara Range of Washington County, Tennessee. To this union four children were born, three girls and a boy. Following the death of his first wife, he married a widow in 1849 by the name of Margaret Beagles. His wedding suit was made by a tailor in Johnson's Depot (later Johnson City) whose name was Andrew Johnson.[1] Margaret bore him two sons.

When news of the Creek Indian Massacre at Ft. Mimms, Alabama reached East Tennessee in August of 1813, John volunteered to help put down the uprising. He served in Colonel Samuel Wear's First Regiment of East Tennessee Volunteers. They marched to the Hickory Grounds and fought several battles. He was discharged three months later, on January 8, 1814. For his service he received a land warrant and a pension of $8.00 per month.[2]

John was baptized c. a. 1807-1808 by a Baptist preacher named Grimsley.[3] In 1812 he was received into

the Sinking Creek Baptist Church "by experience." Sinking Creek was a "Separate Baptist Church." They were sometimes called "New Lights" by other Baptists.[4] He began preaching while among the Baptists. He relates the circumstances which started him questioning the faith he held:

> An ignorant woman came forward and gave her experiences to be admitted into the Baptist church by 2 dreams . . . I had by this time made some start into the ministry and being deeply engrossed with the question of a person dreaming oneself into the favor of God, I read my New Testament with an honest inquiry for the Truth.

That the Baptist Churches were in a degenerate condition at that period is conceded by such a notable writer as Jeremiah Jeter who authored the book *Campbellism Examined*. We quote from Jeter:

> "Among the Baptist churches there were some sad evils. In parts of the country, the churches were infected with an antinomian spirit, and blighted by a heartless, speculative, hair-splitting orthodoxy. These churches were mostly penurious, opposed to Christian missions and all enlarged plans and self-denying efforts for promoting the cause of Christ. In general, the careful study of the Scriptures, the religious education of children, the proper observance of the Lord's day, a wholesome, scriptural discipline, the reasonable support of pastors, and, in fine, devotion to the Redeemer's cause, were too much neglected."

Concerning his fellow Baptist preachers, Jeter says:

> "Some of them were ignorant, conceited, and vain; others were proud, haughty, and imperious; others, still, were hypocritical, mercenary, and base; and not a few were worldly, selfish, and sycophantic." [5]

A friend put into brother Wright's hands several copies of Alexander Campbell's *Christian Baptist* which further stirred the fire of reformation within him. He began to ask his Baptist brethren, who would meet him on the Bible? In 1830-31 he became a reader of Barton Stone's *Christian Messenger*. During this period of time, Wright worked diligently to reform the Baptists of his community, but found them intractable.

By 1830 Wright could no longer continue a Baptist. On November 30 of that year he requested a letter of dismissal from the Sinking Creek Baptist Church.

On June 5, 1832 John united with the Buffalo Creek Church of Christ. That same day Elders James Miller and David Duncan ordained him to preach. It is interesting that the church clerk placed the word "Reformer by his name. Wright possessed a strong mind that was well cultivated. He was honest in his faith and thoroughly convinced that the Bible is the only sufficient, certain, and infallible rule of saving knowledge, faith, and obedience.[6]

> He was not what is called an eloquent speaker; his voice, tho not strong, was clear and agreeable; his mind was vigorous and logical; his reasoning plain and irresistable; his manner, affable and unassuming. Though he was not what the world would call a

popular preacher, he made his mark wherever he went by adding to that cause which he held dearer than popularity or life itself.

The success of his preaching is illustrated in two reports sent to Campbell's *Millennial Harbinger*.

> March 30, 1833, Our congregation at Buffalo has in 9 months increased from 40 to 100. John Wright, Elizabethton, Tennessee;
>
> August 27, 1834, Our cause is gaining ground here, I have immersed 87 in the past 3 months. John Wright, Joneboro, Tennessee.[7]

During the bloody years of the Civil War (1861-1865), Wright found himself in great jeopardy. East Tennesseans were largely sympathetic with the Union cause. Wright volunteered as an enrolling officer for the Confederacy. Public sentiment was stirred against him which finally erupted into violence. For twenty-seven nights in succession bushwhackers fired into his home. On one occasion they invaded his home and made him dance as they shot at his feet. His floor was peppered with bullet holes. He was forced to leave his rural home and seek refuge in Johnson City. Following the war he had to take an oath of allegiance to the United States. He received a pardon signed by an old friend and neighbor, President Andrew Johnson.[8]

In Johnson City, Elder Wright organized a church in 1871 and directed a community Sunday School.

John Wright completed his life's journey on June 22,

1876, being 86 years old. Brother Samuel Millard conducted his funeral. Before his passing, he had requested that there be no funeral sermon, only songs, prayers and scripture reading. His worn body was laid to rest in Oak Hill Cemetery in Johnson City where he awaits the Lord's return. At his funeral brother Millard said, "Fallen, a man of God, an Israelite in deed, a standard bearer of the Cross, mighty in word and deed."[9]

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[1] Mrs. L. W. McCown, Sketch of Life of Rev. John Wright Soldier in the War of 1812, Johnson City Chronicle, May 12, 1929.

[2] Mary Hardin McCown and Josephine C. Owen, History of the First Christian Church, Johnson City, Tennessee, n.d., n. p., pp. 102-103.

[3] Mary Hardin McCown, "Christian Church History," The East Tennessee Christian, December, 1969.

[4] McCown, Owen, pp. 102-103.

[5] Jeremiah Jeter, as quoted in Moses E. Lard, A Review of Rev. J. B. Jeter's Book Entitled Campbellism Examined, 1857, reprint, Rosemead, CA Old Paths Book Club, 1955, p. 19.

[6] Samuel H. Millard and T. J. Wright, Biographical Sketch of John Wright, clipping, n.d., n.p.

[7] Mary Hardin McCown, pp. 102-103.

[8] Ibid., November, 1969.

[9] Hardin and Owen, p. 103.

TROUBLE IN ISRAEL

Human nature being what it is, we should not be surprised that our brethren had internal problems last century even as now.

First, we have a letter written by brother John Wright to the elders of the Buffalo Church in Carter County. The second and third documents are minutes of meetings wherein several preaching brethren met with brother Jacob Hyder concerning his teaching on certain matters of doctrine. Ultimately, the brethren found it necessary to withdraw fellowship from him.

We duplicate the records just as written. The spelling and structure reflect that limited training of some of the brethren in those days.

" To the Elders of the Church of Christ, meeting at Buffalo, Carter County Tenn.

Dear Brethren -- Whereas Bro. Jacob Hyder has of late taken occasion to preach and teach doctrine (as we think) contrary to the Gospel of Christ Jesus. -- And calling on him to give satisfaction to the Church; he has refused so to do; but maintains his right to Preach what he believes of.

And in as much as he is an Elder of the Church meeting at Cherokee Washington Co. -- and as there is but one

other Elder Viz I. W. Hartsell we have refused to take up his case, and have in our collective capacity agreed to transfer the matter to Brother John Wright, with the Elders of your church: Vis Daniel McInturff, Samuel Hyder, Wm. Younger, P. P. Williams and J. Price, to meet with us on the 13th of next month it being Saturday before the 2nd Lords day in next month at Hunters School House on Cherokee by 11 o'clock. The charges may be briefly stated as follows:
1st That when a man is renewed he becomes a member of the body of Christ, that is that great Hiden Mistical and incomprehensible Body.
2nd That God does generly and ordinarily remit or forgive sins before Baptism -- [that is his hoby in public and private] taken sides with the sects on this ground and has created great confusion in the Church.
3rd Says that Honesty is the test of our acceptance with God instead of obedience. -- at least, this was the burdens of a big sermon delivered at our last meeting. You will Please grant, but request, without fail this the 30th day of January 1858.

T. J. Wright
Clerk pro tem"

" 1858 Feb the 13 at Hunters School house the church met according to previous appointment in company with the elders of Buffalow viz Daniel Macinturf, Joseph Price and William Young and after Preeching by Daniel Macinturf, William Young was called to the chair. T. J. Wright arose and escplaind the design of the meeting as follow viz. Bro. Jacob Hider has made it his business to find objections to

the church as being dishonest and rong in matters of Faith viz he (Hider) says when a person is renewed they become a member of Christ that is the body mistical and incomprehensible.
2 he (Hider) also affirms that the Pentacostians as well as all of the ancient christians was pardoned before Babtism and that it is through faith insted of obedience we receive pardon. He made it a matter of choice with the subject how we should believe just so we was honest in it in support of all this Hider still stood (except the dishonesty of the church). Bro. Mcinturf then arose and after consideble discussion on the design of Baptism as well as matters of minor importance T. J. Wright moved that wheras the church had given him authority to preech and preside as an Elder that now recall the same. A. S. Scott seconed the move the cheermon, then put it to the hose and it carred without opposition.

T. J. Wright, Clk pro tem"

"1858 March the 13 after preeching

T. J. Wright took up the cace of Bro. Hider as follows he (Hider) is telling it both Publicly and privatly that the church had taken his licess from him becaus he would not preech water regoneration. He said in the Greecy Cove that Bro. Mcinturf and him was agreede in centiments. 3 and then Positivly dened it at Cheerokee. 4 said Bro. Hartsell never opened his mouth in the Cove at a certain meeting we held in the presance of Heider wheras Hartsell took apart on Saturday Sunday and Monday. 5 Said Bro. Mcinturf never

rose against him this he said to Bro. P. Brumit and J. G. Leach. 6 said Bros. Love, Mcinturf, Hartsell and Wright all Preeched water regeneration said that he had herd them Preech it all of which is false and for which T. J. Wright moved that they withdraw from him and there being a general turnout of the church they all voted to withdraw from him in esccept J. Perkins, Isaac Click and the Dentons.

T. J. Wright clk pro tem''

JAMES IRELAND TIPTON

On October 14, 1792, James Ireland Tipton was born to Samuel and Susannah Tipton at the site of present day Elizabethton, Tennessee. His father was a Baptist minister. The son was named after an old Baptist minister, James Ireland of Shenandoah County, Virginia.

James Ireland grew up, married, lived and died in this scenic section of East Tennessee. He was twice married. In 1812 he wed Nancy Patterson who bore him five children. Upon Nancy's death in 1823 he married Joanna Gourley. They had six children.

Tipton farmed and operated a rolling mill where he manufactured nails and other iron products.[1]

It appears that Tipton came under the influence of brother James Miller of the Boone's Creek Church for he is listed in that congregation's records as a contributor in 1835. He preached for the Buffalo congregation and others including the Union Church in Washington County. For 28 years he held membership in the Buffalo Creek congregation. County records note many marriage ceremonies he performed. Thousands of mountain folks heard the gospel preached by brother Tipton and multitudes were immersed into Christ by his hands.[2] For two years he served as traveling evangelist for the East Tennessee and Southwest Virginia Cooperative, baptizing 414 converts.[3] In 1841 brother Tipton, John Wright, David Wright and James Miller conducted

a great revival meeting at Boone's Creek which brought 56 new converts into the church.[4]

Poor health ended Tipton's active preaching career. But from his sick bed he delighted to tell his visitors about the Cause he loved.[5]

Brother Tipton died January 20, 1861, in Elizabethton and was laid to rest in the Green Hill Cemetery. He was spared the heartbreak and suffering of the bloody Civil War. On his tombstone are engraved the words "I am now ready to be offered."[6]

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[1] Mary H. McCown and Josephine C. Owen, History of the First Christian Church, Johnson City, Tennessee, n.p., n.d., p. 97.

[2] J. W. West, Sketches of Our Mountain Preachers, pp. 254-256.

[3] Mary H. McCown, "The History of the Christian Churches in East Tennessee," The East Tennessee Christian, August, 1966.

[4] H. C. Wagner, pp. 52-53.

[5] McCowan, History of the First Christian Church, Johnson City, Tennessee.

[6] West, p. 256.

ELDER D. T. WRIGHT

D. T. Wright was born in Carter County, East Tennessee, January 6, 1817. He was raised in the strict discipline of the Calvinistic Baptists. As a young adult he enrolled in the Southwestern Theological Seminary, a Presbyterian school at Maryville in Blount County, Tennessee.

In the year 1835 Wright united with the Baptist church at Sinking Creek in Carter County, continuing his membership with them until 1841. At that time he broke with the Baptists and took his stand with the Christians at Turkey Town congregation of Carter County. Shortly thereafter he was ordained as a preacher of the gospel by elders John Wright and James Tipton. Later in the year 1841 he was selected by the brethren at the district meeting held at Boone's Creek in Washington County to be their district evangelist for the coming year. Many souls were won to Christ through his labors.

Following his marriage in 1843 he settled with the church at Concord in Sullivan County. Brother Wright was not only successful in building up the church through conversions, he encouraged numerous men to become gospel preachers. Among those whom he influenced to preach were: Daniel McInturff of Carter's Station, Tennessee; Thomas J. Wright, Samuel H. Millard, Madison Love, and Dr. David M. Buck.

In 1846 brother Wright moved to Missouri where he

continued to preach Christ and work among the churches until his demise in 1886. There he and Dr. John R. Howard published the *Christian Pioneer*.[1]

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[1] T. P. Haley, Dawn of the Reformation, Historical and Biographical Sketches of the Early Churches and Pioneer Preachers of the Christian Church in Missouri (Kansas City, MO: J. H. Smart & Co., 1888), pp. 504-508.

SAMUEL H. MILLARD

Samuel Harrison Millard was the seventh child of Samuel and Alice Morrell Millard. He was born November 1, 1820, in Sullivan County, Tennessee. His place of birth was near Weaver's Church and he never lived more than twenty miles from that spot.

Samuel attended the community school which met in the church building. His first teacher was an Irishman named John Russell.

As a child he first heard the gospel preached by Elder James Miller, pioneer evangelist. In August of 1842, brother David T. Wright conducted a gospel meeting in the neighborhood and young Millard, now 22, made the good confession and was baptized on August 8th in the Holston River by Elder John Wright. Samuel was the first Millard to espouse the Restoration plea. All of his family were Lutherans. He always remembered the words of the invitation hymn to which he responded:

"If the fathers want to go
Why don't they come along?"

Samuel was no nominal convert. He soon was active in every phase of the Lord's work and an avid student of the Bible. A New Testament was carried in his pocket, and when he rested at the end of the furrow he was plowing,

he would read a few pages.

The first sermon preached by Millard was in a school house in Johnson County, July 20, 1845. Soon he was invited to preach at Weaver's Church and Boone's Creek. His sermon at the latter was "The Just Shall Live By Faith" (Romans 1:17).

When the East Tennessee and Southwestern Virginia Cooperation of Christian Churches met at Weaver's Church August 8, 1845, brother David Buck persuaded those present to ordain brother Millard to the gospel ministry. The decision to do so was unanimous. The ceremony was observed on Monday, August 11, 1845, and was observed with fasting, prayer, and the laying on of hands. Brother Daniel McInturff delivered the ordination charge from II Timothy 3:14-17 and 4:1-6 where Paul charged young Timothy to preach the Word and do the work of an evangelist. Brother Millard later recalled:

> I accepted this with the Bible in my hands, it being sufficient to direct me in the work for which I was being set apart and I leave it to my hearers to decide how faithfully I have followed this divine rule and charge during these fifty years.

After his ordination, brother Millard set out on an evangelistic trip with brother David M. Buck. It was the custom for young aspiring preachers to travel with older men in an apprentice role in those days. Traveling on horseback they visited the Tennessee Counties of Grainger, Anderson, and Roane, their most western point being Post Oak Springs near Rockwood. The following spring (1846) they made an extended tour into Southwestern Virginia.

They also visited Johnson, Carter, Unicoi, Sullivan, Washington, and Greene Counties in Tennessee. Later he recalled traveling as far south as Chattanooga and west to Livingston. In those days preachers traveled on horseback. In a meeting conducted at the Buffalo Creek Church (the site of present day Milligan College) more than thirty souls responded to the invitation. In his first year of preaching he received for his labors one dollar and a pair of Kentucky jeans pants.[1] It is evident that these pioneer brethren did not preach for the money they would gain. A good example of their hardship and lack of monetary support is seen in the following report from brother J. P. Miller:

> I entered the field October 4, 1884. Visited during the year twenty-one places. Preached 220 discourses; added to the church by confession and baptism, restoration, from the Baptists, etc., 156; received from my brethren, sisters, and friends $120.50, including $5 I pledged myself and $45 my wife paid out of her own means. Thirty-one dollars of individual pledges remain unpaid.[2]

How many of our present day ministers would still be preaching if such were their lot? The church of today owes an unpayable debt to those hearty souls who blazed the trail before us at so great a personal sacrifice.[3]

The annual meeting of the churches in upper East Tennessee was held at Buffalo Creek in Carter County in August of 1846. Eighteen congregations were represented with a combined membership of 954 in Tennessee, 429 in Virginia, and 20 in North Carolina.

Those present selected D. M. Buck of Elizabethton

and S. H. Millard, of Papersville, as evangelists to ride "under the patronage of the Churches in Carter, Washington and Sullivan Counties as well as other congregations represented for the next year."[4] Later Millard recalled that he served as an evangelist under the oversight of the Annual Meeting for parts of thirty-five years, both in a full-time and part-time capacity.

Besides his itinerant work, brother Millard served the following churches on a monthly basis during his long career: Weaver's Church, 33 years; Popular Ridge, 20 years; Bristol, 19 years; Limestone, 12 years; Boone's Creek, 10 years; Johnson City, Turkeytown and Beaver Creek, 4 years each; Roan Mountain and Buffalo, 2 years each; Walnut Springs, 9 years; Corner House Church, 6 years; and Liberty in Johnson City, 1 year. To accomplish this feat of service, he frequently preached for two churches on a given day. Much of his preaching was done in school houses, mills, barns, and in homes. It is estimated that he preached in some 65 to 80 separate locations in Sullivan County alone. He organized the first congregation at Goodson (Bristol, Virginia) on June 19, 1856. Preaching was no easy occupation in those early days. Brother John Wright wrote to brother Millard recalling "when our labors were in the midst of vituperation and opposition."[5]

During the tense and painful years of the Civil War, brother Millard tended and kept alive the congregations at Bristol, Corner House, Weavers and Popular Ridge. In those days when East Tennessee was torn between North and South and when partisanship caused neighbors to turn on each other with hostility and violence, a brother said of Millard that he never heard a sentence uttered by him during the war by which he could tell what his politics or

sympathies were. His only difficulty came from not siding with either Abraham Lincoln or Jefferson Davis.

On August 7, 1851, Samuel Millard was married to Maria Blevins with Elder Daniel McInturff officiating. Seven children were born to that union. When widowed, he remarried Mary Jane Taylor Kitzmiller in 1873. A son, Samuel T., was born to his second wife.

Brother Millard celebrated fifty years of preaching in 1895. He continued to preach as long as he was able, leaving this life May 14, 1905. He was buried in Oak Hill Cemetery in Johnson City.

John T. Brown wrote, "S. H. Millard did more than any one in his section to open the understanding of the people to the truth as it is in Christ."[6]

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[1] J. W. West, Sketches of Our Mountain Preachers (Lynchburg, VA: published by the author, 1939), pp. 186-189.

[2] H. C. Wagner, History of the Disciples of Christ in Upper East Tennessee (unpublished Master's Thesis, University of Tennessee, 1943), p. 142.

[3] West, Sketches Preachers, pp. 186-189.

[4] Wagner, History Disciples, pp. 138-139.

[5] Ibid., p. 140.

[6] West, Sketches Preachers, pp. 189-192.

DAVID BUCK

Scores of noble men of God traversed the mountain trails of East Tennessee in the nineteenth century whose names and records are all but lost. It is the author's intent to rescue at least some of them from obscurity. Our present generation needs to know their fathers in the faith, the hardships and sufferings they endured and how the victories were won that give us today a place to stand.

One of God's great proclaimers in those olden days was brother David M. Buck. He was the son of Ephraim and Agnes Taylor Buck, a native of Carter (now Unicoi) County. Ephraim Buck fought in the War of 1812 attaining the rank of captain. The Buck homeplace was at Okalona Station on Buffalo Creek. They were devout members of the Buffalo Creek Church. David was born on Buffalo Creek near present day Milligan in Carter County, Tennessee on May 22, 1820.

Buck married Mary Elizabeth Mengle on July 6, 1847. To their union were born Abraham M., Ephraim C., David T., Cephas B., James M., and Mary Rebecca. Three of his sons followed his steps as a gospel preacher.[1]

John Wright preached for the Buffalo Church on occasion. A news item in the *Millennial Harbinger* for December 1841 reports:

On Friday following we commenced at Buffalo,

> Carter County, and in two visits to that place we have gained for the King fifty-three; a part of these from the world, the rest from the Methodists, Baptists, Lutherans, and one from the Universalists. This Church numbers one hundred and fifty members. . .[2]

Records of the early life of brother Buck are lost. By 1845 we find that he was a gospel preacher with such reputation and experience that the brethren at the Annual Meeting held at Weaver's Church in Sullivan County commissioned him to be their itinerant evangelist for the next year. With young Samuel H. Millard, whom he had recommended for ordination . . . he visited Grainger, Anderson, and Roane Counties, "preaching at various points and visiting the scattered membership." Additional missionary journeys carried them into the Virginia Counties of Lee, Scott, Russell and Washington and Johnson, Carter, Sullivan, Washington and Greene counties in Tennessee. These lengthy preaching excursions were made on horseback.[3] Alexander Hall's Register of 1846 lists Buck as serving the Old Concord Church in Sullivan County, Tennessee.

At the Annual Meeting for 1846 which took place on August 24, at the Buffalo Creek Church, David Buck gave the following report of his labors:

> . . . he had delivered 164 regular discourses, had witnessed 122 confessions, and enlisted in a late tour of Russell County, Va., two "Preachers" . . . James Bass, an ordained minister from the Methodist E. Church, the other Abraham Campbell, a licensed minister from the Baptists . . .[4]

Once more the brethren engaged brother Buck and brother Millard for a year of work. The congregation of the Annual Meeting obligated themselves to raise funds for their traveling evangelists. Unfortunately not everyone was able to fulfill his pledge. Twelve congregations were represented in the 1846 session.[5]

Brother Buck continued his role as traveling evangelist for the cooperation until 1858.[6] In that year he planted a new congregation at Field's School House in Russell County, Virginia with seventy-five disciples.[7]

David Buck suffered an untimely death. During the Civil War he contracted a fever from a sick soldier while nursing him in his home. His widow was left with four small sons and an infant daughter, born three months after his passing.

What more noble life could one have lived than to serve the Master as a preacher of the gospel and to give up his life while serving his fellow man. He fought a good fight, finished his course, and kept the faith. A crown of life awaits such faithful servants.

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[1] Mary Hardin McCown and Josephine Owen, History of the First Christian Church, Johnson City, Tennessee, n. p., n. d.

[2] Alexander Campbell, Millennial Harbinger news item, New Series, v. 5 (Dec. 1841), p. 590.

[3] H. C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master's Thesis, University of Tennessee,

1943), p. 138.

[4] Ibid., p. 139.

[5] H. Jackson Darst, Ante-Bellum Virginia Disciples (Richmond, Virginia Christian Missionary Society, 1959), p. 95.

[6] Ibid., pp. 95-96.

[7] Ibid., p. 91.

ISAAC HARTSELL

Isaac W. Hartsell was the son of Jacob and Nancy William Hartsell. He was born on Cherokee Creek in Washington County, Tennessee, July 4, 1821. His father was a veteran of the War of 1812. No information survives on his early life.

Hartsell was an early member of the Christian Union congregation which was organized in 1853. Most of the members of the Union Church had been won from the Baptists. He preached for the Union congregation for many years and was active in the East Tennessee and Southwest Virginia Cooperation.

Isaac and his wife Nancy brought twelve children into the world, all of whom grew up to be active Christians -- a rare accomplishment. According to the tax records, he supported his family as a "manufacturer."

His earthly sojourn ended on February 10, 1876. He rests in the cemetery of the Union Church beside his faithful wife.

WILSON G. BARKER AND BUFFALO INSTITUTE

The earliest pioneer of education among the East Tennessee Christians was brother Wilson Gilvan Barker. He was born in Washington County, Virginia, December 25, 1830, the first child of Col. Joel and Jemima Kendrick Barker.

Wilson received a good education and chose teaching as his profession. For a mate he selected Miss Sarah Lyon. On September 1, 1852, they were married. They moved to Bristol, Virginia, in 1858. Having prior connections with the Restoration Movement, they immediately cast their lot with the Goodson Christian Church in Bristol, June 20 of that year.

Six children were born to the Barkers: Nanie S., Mary J., Martha W., Jacob, Albert S., and William S. From June of 1861 to September of 1862 the Barkers lost three of their young children. The record does not tell what caused their deaths. We can imagine the heartbreak and sorrow they felt as their tears fell upon those new graves. His beloved wife, Sarah, joined her children in the year 1870.[1]

On February 4, 1866, brother S. H. Millard and brother William J. Pendleton ordained Barker in the ministry of Christ there at the Bristol Church. His early preaching was done in upper East Tennessee. He served such

congregations as Weaver's, Poplar Ridge, Boone's Creek, Hale's Chapel, Greasy Cove, Hampton, Elizabethton and Turkey Town. He took a special interest in building up the Church in Jonesboro, the oldest town in the state and the first capital. To secure adequate funds for a building, he had to make an extended tour into other states soliciting support. He carried with him a picture of the uncompleted building to illustrate the need.[2]

In early 1846 Barker moved to Buffalo Creek in Carter County, Tennessee and opened a school in the Buffalo Creek Church building.[3]

The church building was quite old by this time, the congregation having begun in 1828.[4] The meeting house was constructed of logs, the length of two or more logs, with two doors; one in the front, the other on the side with the pulpit opposite the door.

Barker renovated the building, ceiling it within and covering the exterior with white weatherboard and placing shutters on the windows. In those days that made it an imposing structure. The building served a dual purpose for church meetings and school classes.[5]

> The earliest record of Mr. Barker's labors at Buffalo Creek date May 28, 1866. When he gave a receipt to George D. and S. W. Williams for $5.87 paid in 9 bu. of oats at .50 and $1.37 in cash, on a bill of $18.50 tuition fees . . . The tuition fees were for George Taylor Williams - $7.50, Rhoda J. Williams- $7.50, and for Ida Anderson - $3.50.[6]

The school was chartered as Buffalo Male and Female Institute by the State of Tennessee, December 10, 1866.

So successful was Barker's project that it was necessary to enlarge the facilities the next year. On June 7, 1867, a drive was launched to raise funds for the new building. The proposal read:

> Trustees of Buffalo Male and Female Institute propose to build on the site near the church donated by Joshua Williams, a brick house sixty by twenty-five feet, one story high. All friendly to the enterprize are solicited to subscribe.

Seventy-seven people subscribed with pledges ranging from one to one hundred dollars. A total of $1533 was promised and the unit built with two stories rather than one. Soon other houses were built for student dormitories.[7] Buffalo Institute was situated in a scenic location on a hill overlooking Buffalo Valley with its sparkling stream and the Buffalo Mountains in the distance. For upwards of ten years Barker conducted classes at his Institute.

Brother Barker was a preacher at heart. It was probably to devote more time to his preaching that he left the school in or near 1872 and moved to Johnson City where he taught at Science Hill School. Later he taught at a Martin's Academy at Jonesboro.[8]

Upon his departure, a Mr. Pendleton of Virginia took the school and further developed the property. Pendleton left the school and in 1875 Josephus Hopwood came from Sneedville to continue the work. Under his leadership it grew into the present day Milligan College.[9]

Brother Barker wished to devote his full-time to preaching, so in c.a. 1882 he moved to Missouri serving two years at Mexico, Missouri, and ten years at Brunswick,

Missouri. As he grew older he returned to East Tennessee to the scenes of his earlier associations. For a short time he served the church at Bristol where his preaching career had begun.

Following the death of his second wife, Anna Bohannan, he made his home with his daughter, Mrs. G. T. Williams at Milligan College. There he passed away October 5, 1905.

His niece, Mary Lyon Peebles, wrote of him:

> Brother Barker . . . was a lovable, consecrated Christian character, gentle and refined, faithful and just in all his dealings, an instructive and forceful preacher of the gospel, which he lived and illustrated in his daily life . . . .
>
> He had a happy and jovial disposition and always enjoyed a good anecdote, trying always to make people happier and hopeful.[10]

His final words were, "I'm nearing the river, I will soon be across." He was interred in the East Hill Cemetery in Bristol, Tennessee.[11]

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[1] Mary Hardin McCown and Josephine Owen, History of the First Christian Church, Johnson City, Tennessee, n. p., n. d., p. 40.

[2] J. W. West, Sketches of Our Mountain Preachers,

pp. 244-246.

[3]H. C. Wagner, History of the Disciples of Christ in East Tennessee (Master's Thesis, University of Tennessee, 1943), p. 153.

[4]Ibid., pp. 58-63.

[5]West, Sketches Preachers, p. 295.

[6]Ibid., p. 296.

[7]Wagner, History East Tennessee, p. 154.

[8]West, Sketches Preachers, p. 246.

[9]Ibid., p. 297.

[10] Ibid., pp. 246-247.

[11] McCown and Owens, p. 41.

JAMES M. BECKETT

James M. Beckett was the son of William and Lucy LeSouer Beckett. He was born in Floyd County, Virginia in 1830. In (ca) 1861 he moved to Elizabethton in Carter County, Tennessee, then to Sinking Creek and finally to Dry Creek in Washington County.

Beckett and his wife were early members of the Union Christian Church in Washington County. Beckett was a many-talented man. He preached, taught school, taught music, was a mill operator, cabinet and furniture maker. All of his sons were woodworkers. All followed their father's footsteps as ministers. Among his children were Rowena and Charles William.

The Becketts worshipped with the church in Johnson City from its beginning in 1871. He shared the leadership duties there in the early days. He helped to establish the Bethel Church of Christ in Cherokee and preached at the Lone Oak, Buffalo Creek, and Union Christian Churches.

Brother Beckett completed his earthly journey in 1911. He was part of a mighty band of little known men who cleared the path before us.[1]

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[1] Mary Hardin McCown, Josephine Owen, History of the First Christian Church, Johnson City, Tennessee.

JAMES C. BASS

James C. Bass was born in Chattam County, North Carolina, January 24, 1831. In his early years brother Bass served as a minister among the Methodists. David Buck convinced him to take his stand on the Bible alone in 1846 while on a preaching mission to Russell County, Virginia.

With the outbreak of the Civil War, Bass enlisted in the Confederate army in South Carolina. He served as a private, fighting in twenty-seven battles. He received several flesh wounds and a severe wound to his right leg which left him crippled for life.

James and Martha Bass had four sons and several daughters. His son, Thomas T. Bass, followed his father's calling as a gospel preacher.

Brother Bass was active in the East Tennessee and Southwest Virginia Cooperation. He preached for the Turkey Town Church monthly for many years. His final work was with the church at Cleveland, Tennessee.

Death came to James Bass at the home of his daughter, Carmon White, in Johnson City, on June 4, 1924. J. J. Musick preached his funeral at the Unaka Ave. Christian Church. His earthly remains rest in the Frank White lot at Monta Vista Cemetery.[1]

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[1] Mary Hardin McCown, Josephine Owen, History of the First Christian Church, Johnson City, Tennessee.

DANIEL McINTURFF

Of this servant of God we have but scant knowledge. His name is found scattered in the surviving records of some of the East Tennessee churches. Col. E. C. Reeves wrote of Daniel McInturff:

> He was a rough scholar. I did not know him intimately, although I heard him preach frequently in the old Brick Church. I did admire his strength of intellect and his earnestness. He could grip an audience and hold it with a tenacity surpassed by few in his day. My, how I enjoyed the two days debate between him and Brother Newell of the Baptist Church in the grove by the old Baptist Church in Sinking Creek. It was a battle royal. Each contended for the mastery over the question whether baptism was essential to salvation . . .[1]

Brother McInturff served the East Tennessee Co-operation of Churches as a field evangelist prior to August, 1845; when he was relieved by brother D. M. Buck.[2]

When Samuel Millard was set apart to preach the gospel on August 11, 1845, brother McInturff presented the "ordination address and gave the ministerial charge from II Timothy 3:14-17; 4:1-6."[3]

Beyond this scanty bit of information we have no knowledge. We do know, however, that we of today are

greatly indebted to brother Daniel McInturff and those other trailblazers who cleared a path through the wilderness of religious confusion for us. We trust that he was faithful unto death and will receive the reward of the righteous.

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[1] J. W. West, Sketches of Our Mountain Preachers, Lynchburg, published by the author, 1939, p. 293.

[2] Ibid., p. 188.

[3] Ibid.

ANTHONY McKNIGHT FERGUSON

Anthony M. Ferguson was born in October 1835 in Russell County, Virginia. Almost nothing is known of his early years. He received no formal education until after he was married. He then entered a "free school" to improve himself. His religious education came from a systematic study of the Bible along with whatever religious books and commentaries he could find. He carefully studied the published debates of Alexander Campbell with Presbyterians, Catholics and Infidels. He developed remarkable skills with words and a deep and wide knowledge of the Scripture.

Brother Ferguson married Mary Ann Ferguson. To them were born three sons: Aaron A., Charles, and Arthur. The last two died in childhood. For more than forty years brother Ferguson evangelized in Eastern Tennessee and Southwestern Virginia. Most of his travel was by horse. In 1887-1888 he worked with the congregation in Johnson City. Also he served the congregation at Hale's Chapel and Goodson at Bristol.

He was blessed with strength to preach to the end of his days, dying on November 21, 1915 in Elizabethton. He rests in the Oak Hill Cemetery in Johnson City.[1]

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[1] Mary Hardin McCown and Josephine Owen, History of the First Christian Church in Johnson City, Tenn., p. 63.

WILLIAM CONRAD MAUPIN

William Conrad Maupin was born near Charlottesville, Virginia, June 8, 1840. His parents, Willis and Rebecca Hilbert Maupin, migrated to East Tennessee and became members of the Boone's Creek Church in Washington County.

William enrolled in Boone's Creek Institute but was unable to graduate because of the outbreak of the Civil War in 1861.

At age 19 William obeyed the gospel and became a member of the Boone's Creek Church.

When the war began young Maupin was determined not to take sides in the bloodshed. He was conscripted in the Confederate Army against his will but refused to fight. When issued a gun he responded that they could not make him use it. Once when his troop was ordered into combat he set his gun on the ground, took out his Bible and began to read. Bullets were whizzing about him. For refusing to obey orders he was court-martialed and was sentenced to be shot. Fortunately General J. C. Breckinridge issued him a pardon.

Following the war he was set apart for the ministry of the word by the Boone's Creek Church (August 11, 1867). He set out on a life-long missionary journey for Christ. For the rest of his days he "was inseparably identified with the Cause of New Testament Christianity." His work carried him over much of East Tennessee, Southwest

Virginia, Western North Carolina, Kentucky and even Missouri.

An old schoolmate, Col. E. C. Reeves, recalled that Maupin was "upright and pleasant. When the fur was rubbed the right way, he attended strictly to his own business and he fully expected others to do the same in matters affecting him. When challenged to controversy, public or private, he could never find the word 'decline' in his lexicon." [1]

William Maupin preached in a day when every foot of ground won for the Master was hotly contested by the entrenched sectarian churches and their preachers. He was a ready debater and gladly met the opposition with the two-edged "Sword of the Spirit." He was always seeking men who would defend their doctrine on the public platform. He rarely came out second best. When the struggling bands of disciples found themselves under attack they instinctively called for brother Bill Maupin. Brethren affectionately called him "the old war horse."

In August of 1911 brother Maupin met Dr. W. B. Godby of the Methodist Church in a debate at Mount Olivet near Greeneville, Tennessee. Before the scheduled time was up, Godby fled the field in disarray. The debate was published. Dr. B. A. Abbott wrote of Maupin, "His was the brightest mind I ever knew."

Brother Maupin was impressive as a preacher. He was tall and slender. He had sharp bluish-gray eyes and wore a full brown beard. Usually he wore a Prince Albert Coat and a beaver top hat. He was especially fond of his beaver hat since it had been given to him by his friend and neighbor Governor Bob Taylor.

Not uncommonly the sectarians "would conspire to

lock him out of the school houses and other public buildings. On one occasion when such was done, the crowd was going to break open the door and go inside. He interceeded and convinced them to go to a nearby grove where under the stars he preached from Matthew 8:20. The foxes have holes, and the birds of the air have nests; but the Son of man hath no where to lay his head." Josephus Hopwood recalled that in preaching brother Maupin's "thought was logical and forceful. His manner was sincere . . . never did anyone doubt the sincerity of his motives . . ."

Brother Maupin was blessed with a wonderful sense of humor and a quick wit that usually enabled him to have the best of an exchange. Once he illustrated his sermon by telling of farmers who let their fence corners grow up with briars. Afterwards a brother reproved him for singling him out. "Everybody knew you were hitting at me" he said. To which Maupin replied, "No, no, my brother, I did not even remotely refer to you. I was telling how men permit their fencerows and hedges to grow up in weeds, and made no reference to the man **who permits his whole farm** to grow up with briars."

On another occasion he was not so successful. At Hale's Chapel there was a brother who loved to argue. His name was Elkanah Martin, who folks called "Kane." Once when brother Martin had engaged Maupin in an endless argument, Maupin said, "Kaney, you are the father of all fools." Quick as a flash Martin responded, "Well then why don't you call me daddy?"

Maupin helped to plant the church in Johnson City. He was the first full-time preacher there serving for five years. Being a skilled cabinet maker, he made the pulpit for the congregation.

Death came to brother Maupin on June 30, 1916. His body rests in the cemetery of the Boone's Creek Church.[2] Josephus Hopwood said of him, "He loved the truth and had the courage to speak his convictions. He was a warrior for the right, yet had a good word for all." [3]

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[1]J. W. West, Sketches of Our Mountain Preachers, p. 53.

[2]Ibid., pp. 53-57.

[3]Josephus Hopwood, A Journey Through the Years, An Autobiography (St. Louis: Bethany Press: 1932), p. 121.

JOSEPHUS HOPWOOD
EDUCATIONAL PIONEER IN EAST TENNESSEE

Josephus Hopwood was the son of William C. and Permilla Fox Hopwood. He was born April 18, 1843 near Winchester, Kentucky. His father was a school teacher who died while nursing his neighbors through a terrible cholera epidemic in 1849. The widow Hopwood took her children to Illinois. There the children grew up with the hard work and discipline of farm life. Young Josephus was fortunate to receive a good education for those days, a benefit that many poor young men never realized. At age twelve he solemnly promised the Lord that he would become a Christian within six years -- a pledge he fulfilled and lived by until his death.

When the Civil War erupted Josephus volunteered for service with the L Company of the Seventh Illinois Calvary under a Captain Scott. He saw action at Corinth, Mississippi and was captured when thrown from his horse. Fortunately he was soon released in a prisoner exchange. During his military years he vowed never to use strong drink -- which vow he kept throughout his life. He served in the siege of Baton Rouge in May of 1863. Twice he had close brushes with death. Once in a fire fight a Confederate ball cut through the brim of his hat. On another occasion when the troop was dismounted and firing from a kneeling position, he laid flat on the ground and a bullet whizzed over his

body. In October of 1863 his regiment was routed by the Confederates under General Nathan Bedford Forrest. As they retreated Hopwood gave his horse to a sick man and fled on foot. He was captured and following a series of intermediate stops he was incarcerated at Bell Island, Virginia. With others he tried to escape but was caught. During the winter, food was in short supply and he sometimes received only one meal per day. His weight fell to 115 pounds. Finally he was released in a prisoner exchange in March 1864.

Following the war, in 1867 Josephus enrolled in Abingdon College in Illinois. Later studies took him to Kentucky University where he studied Greek under Professor Neville. There he also met the great gospel preachers and Bible scholars Robert Milligan and J. W. McGarvey of the College of the Bible. These men had a profound effect on Hopwood's life and thinking.

Upon his graduation from Abingdon College in 1873 Josephus was offered a teaching position with that school. To their offer he responded, "No, you have plenty of good teachers here and do not need me. I am going south to start a school. Their country has been torn up by the war and they need us to help build again."

As mentioned earlier, he first conducted an academy at Sneedville in Hancock County, Tennessee. He continued his work in Sneedville for two sessions. During this time he married Sarah Eleanor LaRue of Oldham County, Kentucky (1874).

When brother Samuel Shelbourne told Hopwood about the availability of Buffalo Institute near Johnson City, Tennessee, he immediately made a trip to investigate the prospects of founding a college there. Finding the

situation favorable, he and his wife took charge of the school in 1875. Under his able leadership the school flourished. In 1881 when the cornerstone for a new building was laid, he changed the name to Milligan College in honor of the late gospel preacher, Robert Milligan of Kentucky University.

When he wrote his autobiography, brother Hopwood devoted several pages to his horse Morgan, who "helped to found Milligan College." When Morgan was a three year old colt, Hopwood promised Isaac Campbell, "I will give your boy his tuition and pay his board wherever I may teach this year" as pay for the colt. For five years he rode Morgan throughout the hills and valleys of East Tennessee recruiting students for the school and seeking helpers for his work. When a note came due at the school and no money was available, Hopwood, with a grieving heart, sold his horse to clear the debt. With tears in his eyes he walked home. He later wrote that he would not have exchanged that horse for the office of state governor. He prayed, "O Lord, if there be any animals in heaven, I want three -- Joler, my dog and playmate of my boyhood; Jocko, my pet eagle; and Morgan, my horse."

Brother Hopwood was a strict disciplinarian in administering the school. He did not hesitate to dismiss unruly students and those who challenged the administration's policy, even when large numbers threatened to leave with them. Usually the students came to appreciate his point of view and conformed.

The motto chosen for the school was "Christian Education, the Hope of the World." He carried that motto with him wherever he went.

Being a strong Christian and a preacher of great

ability, Hopwood placed a spiritual stamp upon all that he did. There were Wednesday night prayer meetings and Sunday evening worship services on the campus. Many students were moved to confess their faith and be baptized while at Milligan College.

Convinced that strong drink was a curse upon society, Hopwood warmly embraced the prohibition movement. In 1896 he was candidate for Governor of Tennessee on the Prohibition ticket. He took his campaign throughout the state. A quartet of young men from Milligan accompanied him singing stirring temperance songs. In a campaign speech Professor Hopwood said:

> Changes for the better cannot be made in a day, nor can they ever be made unless, by readjustment of existing forces and the bringing in of new ones, the causes producing evil conditions are removed . . .
>
> The blessings of a republic depend upon the intelligence and political conscience of her voters. Whatever hinders intellectual and moral progress in this nation becomes its deadliest foe . . .
>
> Then it is the individual duty of every honest man, every patriot and Christian to elevate the nation's moral standard by upholding truth, justice, and conscience in politics as in home, business, or church.
>
> On election day he gathered some 3,000 votes.[1]

After twenty-eight years with Milligan College, Hopwood resigned in 1903 to become the founding president of Virginia Christian College in Lynchburg, Virginia. That school still exists under the name Lynchburg College.

In 1911 the Hopwoods moved to Georgia and established Lamar College located between Atlanta and Stone Mountain. In 1915 they moved to Grundy, Virginia, where they helped to plant the Mountain Mission School.

Finally in 1927 at age 80 they retired, moving back to Milligan where a home had been built for them. On January 20, 1935 Josephus Hopwood died being in his ninety-first year. Sister Hopwood died in April that same year.[2]

Along with most of the preachers in East Tennessee brother Hopwood's sympathies were with that element of the Restoration brotherhood that chose to use instrumental music in worship and to create extra-Biblical church organizations. Most of his students followed that path and led the majority of the area congregations in the same. Today the schools he founded all serve the Independent Christian Churches.

How much different the story might have been had he taken a strong stand for the apostolic pattern of work, worship, and church polity.

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[1]Josephus Hopwood, A Journey Through the Years (An Autobiography) (St. Louis: The Bethany Press, 1932), pp. 1-97. (This chapter consists largely of information extracted from this source.)

[2]J. W. West, Sketches of Our Mountain Preachers (Lynchburg, VA: published by the author, 1939), pp. 136-143.

E. H. BOYD

One of the pioneer preachers who proclaimed the back to the Bible message through the hills of East Tennessee was E. H. Boyd. He was the eldest child of Jasper and Marjorie Boyd and was born at Pikeville, Tennessee, on March 2, 1846.

Brother Boyd was fortunate to be educated at Sequatchie College. When the Civil War broke out, he left school and enlisted in the Sixth Tennessee Infantry, Company G, of the Union Army. He served throughout the war.

Following his military years he completed his education and soon became a leader in his community. He served as deputy sheriff and as tax assessor of his county.

In May of 1872 at age 26 Boyd heard the gospel proclaimed by brother James Billingsly. He yielded his life to Jesus and was immersed according to the Word of God.

At age 31 brother Boyd married Mary Foust of Dayton, Tennessee. She was a worthy helpmate to him and to her he owed much of his success later as a gospel preacher. He purchased land in the Sequatchie Valley and began farming, which was the common livelihood of folks in those days. Seeing the need for a church in his community, he gave the land for a meeting house and organized a strong congregation known as Old Bethel. He began preaching the gospel at his home church in 1884.

Brother Boyd saw the great need for men of God to

carry the gospel to the folks of his region, so he commenced a diligent study of the Word of God. He was eager to teach all with whom he came in contact the good news of the Scriptures. Ere long his fame began to spread and calls came for him to preach in all the adjoining counties of East Tennessee and as far north as Kentucky. He helped to establish congregations of the church at Bethel, Pikeville, Jasper and Dayton, Tennessee. He baptized hundreds of souls into Christ. Wherever he lived, he established a flourishing congregation of God's people. He had those qualities of heart and life that endeared men to him. He was a faithful man of God, loyal to the Truth and firm in his stand thereon. His preaching was simple and persuasive.

When the great apostasy swept through East Tennessee, Boyd was a staunch opponent of it. He strongly opposed the use of instrumental music in worship and the creation of missionary societies to do the work Christ had given his church. He appealed to the Scriptures to show that these things had no divine authority and therefore were to be rejected. By his own example he demonstrated that no missionary society was needed to effectively evangelize the world. The local church could adequately do the work entrusted to her by her Master.

In 1905 Boyd moved to Dayton, Tennessee where he resided until his death. He departed this life September 3, 1920. Services were conducted at the Dayton meeting house by J. W. Arrowood.

Brother E. H. Boyd had faithfully preached Christ for forty years. Through his labors the cause of Christ was planted and protected in the lower regions of East Tennessee. To him and his co-laborers of those early days, we are ever indebted. Surely their works do follow after them.

The preceeding information was gleaned from H. Leo Boles, Biographical Sketches of Gospel Preachers, Nashville, Gospel Advocate, 1932, pp. 355-358.

THE EAST TENNESSEE CO-OPERATION

One cannot fully understand the historical development of our local brotherhood without some knowledge of the East Tennessee Cooperation and its annual meetings.

From their earliest days churches of the Restoration Movement felt the need for cooperation with nearby sister congregations. Most of them, having come out of denominational bodies with their authoritative associations and synods, were determined not to form any kind of ecclesiastical organization with power over individuals or churches. As they groped their way along seeking out the Biblical plan for church polity and cooperation, the concept of an Annual Cooperation Meeting emerged.

By mutual consent a date and place for an Annual Meeting was circulated. Congregations within a given district of a state, generally several contingent counties, would be invited to send a delegation. Visitors and observers were also invited to attend.

Originally these meetings were not very different from our contemporary lectureships and workshops. T. W. Caskey, a noted nineteenth century preacher, recalled an early annual meeting which he attended:

> It was not a corporate body or a chartered institution . . . It was neither an organized body nor an authoritative convention. It assumed no prerogatives over

> Christians or churches; neither did it attempt to settle any question of doctrine, or inaugurate any form of ecclesiasticism. It was simply an undenominational mass meeting of Christians . . . Those who were present came not as delegates from churches, neither did they claim to represent anybody but themselves in the meeting . . . The meeting had a chairman, whose principal duty seemed to be to tell the audience when to pray, what to sing, and when to adjourn . . . It was simply a revival, a prayer meeting, a love feast, a social gathering, and an experience meeting all in one.[1]

The earliest surviving record of a cooperative meeting in East Tennessee was reported in Barton Stone's *Christian Messenger*:

> NOTICE: The Christian Church met in conference, at Boon's Creek meeting house, E. Tenn. Aug. 17, 1829. The Elders present were Jas. Miller, Jerial Dodge, Robt. M. Shankland, John Wallace and Wm. Slaughter, Jun. (sic). The number of members, composing the Christian Churches in this section of the country were ascertained to be 472. After conferring comfortably together, we agreed to meet again at the North Fork Church, Washington County, Va. on Saturday before the 3rd Lord's day in August 1830.[2]

The next cooperation meeting of which we have information is that of 1832. In a letter to the editors of the *Christian Messenger* we read:

Dear Brethrens Johnson and Stone:

Our annual meeting commenced at Buffaloe Creek, Carter County, East Tennessee, on Friday the 17th and ended on Monday. The meeting was numerously attended. We had a great and glorious time -- 37 united with the congregation. On Saturday and the Lord's day, Elder John Wright immersed 15. On Monday, I immersed 12. During the meeting before this, 17 made the good confession, and I immersed 10 . . . . In our annual meetings we assumed no authority to control the churches. We considered them independent, and authorized to do their own business independently of any foreign jurisdiction . . .

James Miller
Elizabethton, Aug. 23, 1832[3]

Rather than being an ecclesiastical governing body, in those early days the annual meeting was a revival meeting, lectureship and fellowship gathering.

In the 1840's Alexander Campbell wrote an extended series of articles in the *Millennial Harbinger* on Church Organization. With his encouragement, most states began to organize their annual meetings in a more formal way. All the while they protested that they were not infringing upon the autonomy of the local church. When the first Cooperation was organized in South Alabama in 1848, brother Alexander Graham wrote:

> . . . that this meeting was not a court or church of appeals from individual congregations, nor had any power to coerce the same into obedience to its

mandates; -- that it has no power to pass laws to bind the individual congregations, or to form articles of faith for their observance; -- that each congregation is sovereign as to all matters therein, when governing itself by the Bible.

Thus all we can do here is to devise the best ways and means for propagating the gospel, the congregation may carry those plans out or dissent from them . . . .[4]

The cooperation concept was soon implemented at the county, district and state levels. At first they restricted their efforts to an organized effort "to arrange, promote, conduct and sustain evangelistic enterprizes."[5]

By this time churches selected delegates to send to the cooperation meetings. The delegates had the responsibility of choosing the county evangelists. "The delegates assured the evangelists their pay and authorized the area in which each man was to preach." "The delegates pledged, on behalf of the represented congregations, specific amounts of money to finance the program." "At times a call for assistance came from an adjoining or distant counties and the delegates had the responsibility of allowing or disallowing the evangelist to answer the call." While any one could attend the meetings, only the delegates were allowed to participate in the deliberations and make the decisions called for.[6]

We have a full report of the Annual Meeting of the East Tennessee Cooperation in 1846. The report was submitted by brother John Wright:

According to appointment, the annual meeting

of the Disciples of our common Lord in the extreme Eastern part of Tennessee, took place on the 24th day of August, 1846, at Buffalo Creek, in the county of Carter. Eighteen congregations were represented including three in Washington and Russell counties in western Virginia, and one in Horse Creek in Ash county N. Carolina; embracing in the aggregate 954 Disciples in Tennessee, 429 in Virginia, and 20 in Carolina.

It was unanimously agreed to sustain 2 Evangelists in the bounds of the churches, the ensuing year; and arrangements were made to procure means for their support. Our Evangelist who rode the last year, (David M. Buck), made a very satisfactory report to all the Disciples, that he had delivered 164 regular discourses, had witnessed 122 confessions, and enlisted in a late tour to Russell county, Va., two "Preachers" who have a good report from their own brethren, James Bays, an ordained minister from the Methodist E. church, the other Abraham Campbell, a licensed minister from the Baptist. This accession to the ministry will sustain the "ancient Gospel and order of things" in Russell county, Va., with flattering prospects.

Much brotherly love was manifested during the meeting. On Lord's day we had the happiness to see some 300 brethren seated around the Lord's Table.

David M. Buck, S. H. Millard, Daniel McInturff, J. Wright, J. J. Tipton, Ab. Campbell, J. Countess, M. Love, and T. J. Wright were the proclaiming brethren present. During the meeting there were forty added to the faithful.

> We have engaged D. M. Buck, Elizabethtown, and S. H. Millard, Papersville, our Evangelists to ride under the patronage of the churches in Carter, Washington, and Sullivan counties, Ten. and those churches above alluded to in Va., and Johnson and Horse Creek, N. Carolina, till August, 1847. By order of the brethren.
>
> John Wright[7]

The evolution from a simple annual meeting for preaching and fellowship to status as a Missionary Society is reflected in a report of the Cooperative Meeting in 1891. The delegates met at Hale's Chapel in Washington County, Tennessee. Alvin Jones wrote to the *Christian Standard* about the business they conducted:

> In the afternoon, under the head of New Business, a resolution was offered to the effect that this convention declare itself in cooperation with and under the direction of the State Missionary Convention. After arguments pro and con the word "under" was cut out and the resolution carried.[8]

Herman Norton explains why A. I. Myhr, the organizer of the Tennessee Christian Missionary Society, concentrated so much of his energy on the East Tennessee churches. Having for many years been involved in a regional cooperation, "there was nothing novel about state-wide organized church work." "The atmosphere for cooperation was good, and Myhr took advantage of it."[9] Given their past history, not one congregation in upper East Tennessee opposed his efforts to move them into the State

Missionary Society.

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[1]F. D. Srygley, Seventy Years in Dixie, Recollections and Sayings of T. W. Caskey and Others (Nashville: Gospel Advocate Co., 1954), pp. 15-16.

[2]B. W. Stone, Christian Messenger, Vol. 4, No. 9, News Items, Aug. 1830, p. 216.

[3]Ibid., Vol. 6, No. 10, Oct. 1832, p. 298.

[4]Earl I. West, Congregational, Cooperation, A Historical Study (Lufkin, TX: Gospel Guardian Co., n.d.), p. 8.

[5]Herman Norton, Tennessee Christians (Nashville: Reed and Co., 1971), p. 46.

[6]Ibid., pp. 48-49.

[7]Harry C. Wagner, History of Disciples of Christ in Upper East Tennessee (Master Thesis, University of Tennessee, 1943), pp. 138-139.

[8]Christian Standard, v. 26, (Sept. 19, 1891), News Item, p. 798.

[9]Norton, Tennessee Christians, p. 197.

A. I. MYHR AND THE TENNESSEE CHRISTIAN MISSIONARY COOPERATIVE

Andres Ivarson Myhr was born in Norway c. a. 1852. There he received his early education. A young man, yet in his teens, he left home and friends and immigrated to America. He found work with a Kansas Railroad, spent some time in Illinois and then moved to Missouri.

While in Missouri the young immigrant came in contact with the Restoration preacher W. H. Embry, who challenged his thinking with his messages. Having been raised a member of the Lutheran, state church of Norway, it took a while before he embraced the apostolic plan. But in April of 1875 he took his stand for Christ and received baptism for remission of sins.

Three years following his conversion on February 7, 1878, A. I. Myhr entered Christian University, now Culver Stockton College of Canton, Missouri. He graduated valedictorian of his class in June 1883.

Upon his graduation, brother Myhr was invited to preach for the church in Glasgow, Missouri. In 1884 he was elected to serve as "Sunday School evangelist" for the state of Missouri. This post he held from 1884-1887. It was, however, in Tennessee that Myhr was to make his imprint.[1]

On February 11, 1889, some of the members of the Woodland Street Christian Church in Nashville organized a

missionary society to facilitate the preaching of the gospel in destitute parts of the state. When other congregations were slow in responding with assistance, some of the women of Woodland Street raised some $300 for their project. Their minister, R. M. Giddens, recommended that they use those funds to bring A. I. Myhr from Missouri to spend a month circulating among the churches of the state promoting the society.

When the Woodland Street elders prepared a letter of endorsement for Myhr, conspicuously absent was the signature of E. G. Sewell, elder and former preacher of the congregation. Brother Sewell had been forced out because of his opposition to such unscriptural, human organizations.

Myhr was successful in his mission. In the month of November, 1889, he secured $2,300 in cash and pledges for the infant society. The Woodland Street ladies then petitioned their elders to take charge of the program and employ a full-time agent and evangelist. They requested brother Myhr to work in that capacity. Myhr accepted and began his work February 1, 1890.

Brethren who viewed missionary societies as sinful innovations were quick to condemn the Woodland Street church, Myhr, and the society. The *Gospel Advocate* was the medium of protest. One brother wrote on November 19, 1891, that Myhr was to be "paid fifteen to eighteen hundred dollars per year to split the churches in Tennessee." David Lipscomb wrote on August 6, 1890, "Giddens, Myhr, and a few women constitute the whole brotherhood in Tennessee, and that the three elders had assumed the position of seeking to control all the money of all the churches and all the preachers in Tennessee." E. G. Sewell and forty-one other members of Woodland Street petitioned

the elders to lay aside the society project for the sake of peace and harmony. When this request was denied, several of them withdrew and formed the Tenth Street Church of Christ.

The first state-wide missionary convention was held in Chattanooga at the Walnut Street Christian Church on October 6-8, 1890. The 132 delegates at Chattanooga organized themselves as the "State Missionary Convention of the Christian Church in Tennessee." Disciples historian Herman Norton considers this event the point of division in the Restoration brotherhood in Tennessee. Myhr's report to the assembly indicated that there were some 40,000 disciples in the state, 4,000 in East Tennessee, 6,000 - 8,000 in West Tennessee, and 30,000 in Middle Tennessee. A. I. Myhr was reelected state evangelist. David Lipscomb reported, "It looks as though it was a convention of the organ churches. All these churches use music and also have festivals and frolics or excursions to raise money" (Nov. 5, 1890).

As Corresponding Secretary of the Missionary Society, brother Myhr concentrated his energies on East Tennessee with lesser attention given to the western sector of the state. Middle Tennessee was virtually ignored. The *Gospel Advocate* had its greatest strength in the rural churches of Middle Tennessee. He evidently perceived these congregations as too conservative for his program.

The churches of East Tennessee had a long history of participation in cooperative meetings with the congregations of Southwestern Virginia. To those brethren there was nothing new or threatening about a state-wide organization.

Myhr's case was greatly strengthened in the East by

the wholehearted support of president Josephus Hopwood and his staff of teachers at Milligan College in Johnson City. Most of the future preachers of the East Tennessee churches would come from this school and they were conditioned to work with the society. So complete was the victory for the missionary society in upper East Tennessee that not one congregation openly opposed it.

Myhr's method of gaining the confidence of brethren and then introducing his plan was exposed in the pages of the *Gospel Advocate* on November 19, 1891.

> Myhr was also guilty of shading his statements . . . to such an extent that in one instance, after giving twenty-five discourses before a rural congregation . . . not a single one considered him to be an advocate of a missionary society.

Again David Lipscomb noted that Myhr's pay of five dollars per day plus expenses made his salary higher than the governor's. Brethren felt that Myhr "openly antagonized the life-long convictions of (the) religious community, flippantly ignored advice and counsel of native preachers" and acted in an arbitrary manner. Herman Norton concedes, "Apparently his personality and temperament were of such a nature as to justifiably provoke some criticism."

To recruit congregations into his society camp, brother Myhr used a number of tactics. He raised large amounts of money to help weak churches build meeting houses. Those receiving assistance were thus indebted to the society and expected to be supportive.

Myhr was sometimes less than accurate in reporting his successes. Norton notes that in 1892 he claimed that

the number of counties without a Christian Church had been reduced from 50 to less than 20. In reality when Myhr became Corresponding Secretary, there were only 30 counties without churches, not 50.

In 1895 Myhr launched a new periodical to promote the society cause entitled *The Tennessee Missionary*. The paper failed after two years.

In 1896 he proposed that the churches create a Permanent Endowment Fund for missions. Additionally he urged every minister and church to designate the first Sunday of October as Tennessee Missionary Day and to collect a special offering for his work. He also urged that the young ladies of each congregation be organized into missionary bands called the "Queens." He hoped they would raise $1,000 per year for missions.

A *Year Book* was compiled and published by Myhr in 1897. He included all the preachers in the state in his listing, including those who opposed the Society. This was highly offensive to those who saw the Society as a sinful project. This prompted brother John R. Williams of Memphis to prepare a list of preachers who opposed organs and missionary societies.

Myhr also liked to list congregations as supporting the Society when in reality only one or a few individuals had contributed. This was creating a false impression in the minds of people.

DIVISION REALIZED

In preparation for the religious census of 1906 the Census Bureau noted the apparent division among the Restoration churches. Brother J. W. Shepherd was employed

to gather the information for the congregations that rejected the society and instrumental music. The census revealed that in Tennessee there were 659 congregations with 42,297 members that wished to be listed as Churches of Christ. There were 152 Christian Churches with 14,960 members.

THE SITUATION IN EAST TENNESSEE

In East Tennessee the Christian Churches were an overwhelming majority. Twelve East Tennessee counties had strong Christian Churches but no Churches of Christ at all. Only three counties had conservative churches of any size: Johnson, Hamilton and McMinn.

REASONS FOR OUR LOSS

There were several evident reasons for our overwhelming loss. The long history of participation in the "Cooperation" with the Churches of Southwest Virginia had conditioned the eastern churches for the state-wide missionary organization.

East Tennessee was isolated geographically from Middle Tennessee and the influence of David Lipscomb and the *Gospel Advocate*. It had far more contact and fellowship with the churches and leaders of Virginia who gladly accepted the innovations of the day.

Socially and politically those in the East were quite different in their outlook from their brethren in Middle and West Tennessee. East Tennessee had few slaves prior to the War. It remained loyal to the Union when the rest of the state joined the Confederacy. It did not experience as much military action and destruction as the rest of the state

did during the war. Its citizens were treated differently during the reconstruction period. The mountain folk viewed life differently than their neighbors to the West. Politically the Eastern citizens tended to be Republican in sentiment while the rest of the South was solidly Democrat.

A. I. Myhr invested a great amount of time, energy and Society funds among the churches in East Tennessee. By the close of his tenure he had visited and worked with all but two congregations in the region. An article in the *Christian Standard*, October 17, 1908, states, "The State Board, since 1890, had assisted every congregation in East Tennessee except two, and organized over one half of them."

Both Christian Colleges in East Tennessee were from the beginning squarely in the camp of the "progressive" brethren. The leadership of Milligan College let it be known that they wished to cooperate fully with the State Society in recruiting and training ministers. The Society Convention in turn endorsed Milligan and urged the churches and members to support it. For this endorsement and financial backing, the State Board was given some oversight of Milligan College with the authority to appoint the Board of Directors.

Johnson Bible College, while keeping its independence, nevertheless fully cooperated with the Society element.[2]

In considering the causes for the complete capture of the East Tennessee churches, we cannot overlook the charismatic personality and dynamic zeal of A. I. Myhr. Preston Gray who knew brother Myhr from childhood, remembered that he was "one with the people." When visiting in Christian homes he would get down on the floor and play with

the children. There was an air of success about him. When he visited a congregation people expected good things to happen. His sermons were brief, but exciting and challenging. He used humorous illustrations effectively. His message was filled with pathos and tenderness. His voice frequently betrayed emotion and tears filled his eyes. He was a man with wide influence, being on familiar terms with the important people in the church and the world. F. D. Kershner wrote of Myhr, "He was a marvel of industry, endurance and faith . . ." Such a powerful, aggressive leader led the brotherhood of East Tennessee away from the strait and narrow path of the New Testament, which their fathers had trod, into the broad and easy way of digression and conformity with the world.

Myhr's record of success in his field of work was remarkable. Hundreds were baptized by him. He organized 125 new congregations and encouraged dozens of young men to enlist as ministers. The total membership of the churches associated with the Society increased by 15,000 during his 20 years as its principal leader. The Permanent Fund Endowment for state missions was added to by $31,500.

In 1910 Myhr resigned his post with the Tennessee Christian Missionary Society. He had succeeded in firmly establishing the Missionary Society within the state but in so doing had driven the wedge that split God's people, the scars of which are evident to this day.

For a dozen years Myhr lived in Bellview, Tennessee and preached throughout the state (1911-1922). The years of 1923-1925 were spent teaching the Bible at Milligan College near Johnson City.

Death came to A. I. Myhr April 13, 1933. He was

buried at Spring Hill Cemetery in Nashville. The Disciples of Christ and Christian Churches in East Tennessee are a monument to his labors.[3] His epitath might well have been "he made Israel to sin" (I Kings 15:26).

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[1]J. W. West, Sketches of Our Mountain Preachers (Lynchburg: published by the author, 1933), pp. 217-220.

[2]Herman Norton, Tennessee Christians (Nashville: Reed and Co., 1971), pp. 189-260.

[3]West, pp. 220-226.

ASHLEY SIDNEY JOHNSON AND JOHNSON BIBLE COLLEGE

Surely one of the most influential men to preach in East Tennessee was Ashley S. Johnson, founder and president of Johnson Bible College of Knoxville.

Ashley Sidney Johnson was the son of Jeremiah Crockett and Barbara Johnson. He was born in a log cabin in Knox County Tennessee, June 22, 1857. He grew up in that area, attending the common schools that were available. At age seventeen he applied for and received a teacher's certificate. He thus began a career of teaching that continued till his death.

In the fall of 1875 Ashley enrolled in the University of Tennessee. After a short while he took up the study of law with General J. C. J. Williams of Knoxville. As was the custom in those days, a young man aspiring to be an attorney became the apprentice and understudy of an older lawyer until he was prepared to take the law examination for admittance to the bar. His desire to be a lawyer gave way to the more urgent commitment to preach the gospel.

The father and mother of Ashley Johnson were nominal Baptists. His father had fallen into skepticism and his mother had become indifferent. As a result of the parent's backsliding, the children were never taken to Sunday School and only rarely to worship services. At the

early age of twelve young Ashley desired to follow Jesus but received no encouragement or guidance. Consequently most of his teen years were spent in sin.

Fortunately Johnson was privileged to hear the primitive gospel proclaimed by Dr. L. R. Lawson, John Adcock, Gilmore Randolph and W. B. Smith. Eventually his parents obeyed the gospel, but he continued in sin being influenced by worldly friends.

In October of 1877 he attended a Baptist revival in which many folks were greatly moved by the excitement of the occasion. He later wrote:

> In the midst of the great excitement which prevailed, the thought came to me like a bolt from a clear sky at noonday. Here I am, trifling my time away, knowing the truth, and these people are drifting to judgment in ignorance; I will turn over a new leaf and be a preacher.

After a brief period of study he was immersed into Christ by brother John Adcock, October 14, 1877.

The following Saturday the young convert attended a worship service at the Thorn Grove Church. Dr. Lawson, the minister, asked Ashley to give a lesson. He had never even led a public prayer up to that point. Accepting the challenge he spoke and thus launched his long and illustrious career.[1]

The succeeding months were devoted to a thorough study of God's Word and the writings of Alexander Campbell. By early spring he was ready to begin preaching in a serious way. He set out on an extended evangelistic trip through East Tennessee and Western North Carolina. He

was successful from the start. A. R. Brown wrote of him:

> His messages rang true to the Book, and were couched in simple, direct language that a child could understand. He was deadly in earnest . . . He often quoted, 'woe is unto me if I preach not the Gospel' . . . He baptized people by the scores and soon was encouraging other young men to devote their lives to the proclamation of the Word.[2]

Two years following his conversion, Johnson engaged a Mr. John Cain Miller in a public debate at Greenville, Tennessee. Miller was a Lutheran minister. The proposition was: "Resolved, that the First Covenant (the Law of Moses) is abolished."

When Miller made a poor showing the Lutherans insisted that the discussion be terminated at the close of the first day. It had been scheduled for two days.

A second debate was conducted at the Thorn Grove Church in Knox County in September 1891. His opponent was a Mr. H. C. Hemstead of the Missionary Baptist Church. Each man affirmed the proposition: "The Church with which I stand identified is Apostolic in doctrine and practice." Hemstead was routed when it was shown that his Baptist Church wore a non-apostolic, non-scriptural name; that it had a non-apostolic, human creed (The Philadelphia Confession of Faith); that it employed unscriptural language; that its plan of salvation and church membership were unscriptural along with a host of other non-apostolic tenets and practices.

Brother Johnson wished to publish the full record of the discussion, but Hemstead and his colleagues would not

consent. He proceeded to print 25,000 copies of his arguments.

In 1881, just four years after his conversion, the young preacher published his first full-length book entitled *The Great Controversy* which depicted representatives of the many "Christian" denominations engaged in a search for a basis for unity with a New Testament Christian showing them the more perfect way. This remarkable volume has enjoyed a circulation of over 100,000 copies.

Johnson's journalistic career began with the publication of *The Christian Watchman* in 1879-1880. He served as a special correspondent to the *Christian Standard* magazine of Cincinnati. *Johnson's Quarterly* was published from 1888-1892. A total of fourteen titles came forth from his prolific pen which enjoyed a combined circulation of 250,000 volumes. Among his published works were: *The Great Controversy, The Holy Spirit and the Human Mind, The Two Covenants, The Tennessee Evangelist, The Self Interpreting New Testament, Johnson's Encyclopedia, The Life of Trust and Sermon Outlines,* and *Bible Readings.*

As an author, A. R. Brown wrote of Johnson:

> He was one of the most zealous and most discerning advocates of his generation for the restoration of the New Testament Church in name, ordinances, doctrines, practices, and fruits.[3]

In the year 1885 Ashley Johnson was employed as the state evangelist for the churches in South Carolina. While extremely successful in his evangelistic endeavors, he was struck by the great need for more preachers. At that time he was the only man devoting full-time to preaching among our churches in South Carolina. While there he

conceived the idea of a Correspondence Bible College to help train ministers. Soon he had some 200 men enrolled. After a brief stay in Augusta, Georgia, he returned to Knoxville from which he operated the rest of his days.

Upon his return to Knoxville, Johnson preached for the Church which met on Park Street for six months. In addition he did a great deal of evangelistic work as well as conducting his Correspondence School.

In 1890 he was able to purchase the old Johnson homestead at Kimberlin Heights some twelve miles from Knoxville. At the same time he began to dream of founding a school for the training of preachers. In November of 1892 while preaching at the Bearden Church, he ventured to tell the brethren of his dream. A brother William F. Crippen urged him to go ahead and he would give him $100. That was a sufficient boost for the establishment of *The School of Evangelists.* The cornerstone for the first building was laid May 13, 1893. Some forty students enrolled for the first session. The school was financed largely from the sale of Johnson's books.

Ashley Johnson was a man of great faith and prayer. He modeled his devotional life after the great British preacher and humanitarian George Muller. He estimated that he averaged praying two hours per day. Archibald McLean wrote "not one man in a million can pray like brother Johnson." A. R. Brown recalled that "he prayed with the confidence of that as a child speaking to his father." He wrote, "Herein is the secret of my success: Profound convictions; absolute self-abandonment for Christ." Because of his unbounded faith in God's providence, he said concerning his work "no man can discourage me." On his

stationery was this motto:

> We pray as if everything depends upon prayer
> We work as if everything depends upon work
> We trust as if everything depends upon trust
> We wait as if everything depends upon waiting.

A great tragedy struck brother Johnson in 1904. While on an evangelistic trip to Columbus, Indiana, word was received that the main building of his school had burned and all the equipment had been lost. There was no insurance. Since the boys were lodged in that building, most of them lost their possessions as well. So well had he trained those young men that when he arrived they lined the walk to the charred ruins and sang "My Faith Looks Up To Thee."

Undaunted, Johnson launched a drive for funds and soon replaced the lost building with a splendid edifice of brick.[4]

The sole purpose of The College of Evangelists was to train men to preach the gospel to a sinful, sorrowing world. Above the entrance to the main building was engraved the words "Open Day and Night to the Poor Young Man Who Desires Above Every Other Desire to Preach the Gospel." The slogan of the school was "A Preacher-Training Institute in a Preacher-Growing Atmosphere." It was his goal to enroll only such "men whose lives were morally consistent with the Christian ministry."[5]

In the school catalogue for 1896-97 Johnson wrote:

1. If you use tobacco in any form, do not write to us about coming here, for it will be a waste of

time. It is not a question of coming here to quit -- if you use it you cannot get in.

2. If you are a wild, unsettled boy, this is no place for you. We are not in the work of reforming bad boys, but in the work of developing pious young men into preachers of the gospel.

3. If you are too lazy or too "nice" or too sick to work, this is no place for you . . .[6]

Of his students Johnson said,

> Our young preachers speak for themselves; a cleaner lot of young men cannot be found. If there is one young man on the Hill who uses tobacco or who would stoop to tell a filthy yarn, I do not know it. These young men are poor, but they are good material, the best material out of which to make preachers.[7]

Ritchie Ware said at Johnson's funeral "There is no other school among the disciples of Christ where every man who comes must declare first his desire to preach the Gospel."[8]

The kind of training students received at the College of Evangelists is reflected in a Statement of Belief drawn up by brother Johnson to which all trustees, teachers, and other servants of the school had to subscribe.

> That the Bible is the inspired word of God from cover to cover; that the prophets of old spoke as they were

moved by the Holy Spirit; that Jesus Christ was born of the virgin, Mary, without the interposition of an earthly father; that He is the Son of God in the all inclusive and all exclusive sense and that therefore He can do everything; that He died on the Cross for the remission of our sins; that He arose from the dead on the third day, in the body in which He was buried, for our justification; that He sits at the Father's right hand in glory, making intercession for the saints according to the will of God; that He is the supreme dictator of life and death; that His terms of salvation inspired by the Holy Spirit were proclaimed by the Apostles and put on record in the book of Acts; that the Church of the living God was built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; that outside of His Church there is no promise of present or eternal salvation -- the terms of salvation and Church membership being one and the same; that God through Jesus Christ still answers prayer; that Jesus Christ will come again in glory at the end of the world, at which time there will be a resurrection of the dead, both of the just and the unjust; and that God will judge every man from Adam down to the last man who draws mortal breath according to his works, and according to the laws laid down in the Holy Scriptures, both Old and New, and reward every one eternally according to his work.[9]

The spiritual life of president Johnson permeated every aspect of the school. There was a prayer meeting on campus every evening at 7:30. Each student was expected

to attend. He had an "upper room" on the fourth floor of the main building which served as a private chapel for prayer. Each student was urged to visit there daily.[10]

> Concerning the name of the school Johnson wrote, "we call it the School of Evangelists because it was modeled, in a sense, after the old time School of Prophets, institutions in which the prophets lived with their students and lifted them to higher things.[11]

In 1909 the name of the school was changed to Johnson Bible College. The accomplishments of Ashley Johnson were astounding. In 1913 he wrote:

> Here is what, with God and our brethren, we have done: Raised from our books, the farm, contributions and other sources, $250,000; taught counting annual enrollments, 2500 . . . the largest enrollment of preacher students in the church . . .[12]

By 1916 he estimated that he had a part in training 1,000 men who were then preaching the gospel.[13] Though never large, the school with an average enrollment of 110 in its first twenty-seven years had a tremendous impact on the brotherhood and especially on the congregations of East Tennessee.[14]

Throughout his career Ashley Johnson enjoyed the highest respect from his fellow preachers. The editor of *The Christian Standard* voiced the opinion that Johnson had done more for the cause represented by the Christian Churches than any man of his generation.[15]

Brother J. W. McGarvey of Lexington, Kentucky,

wrote: "You certainly are doing and have done a remarkable work."[16]

Ashley Johnson's preaching career spanned the years of controversy and division in our great brotherhood. There is no indication that he was troubled by the evolving organizational structures such as the missionary society nor the use of instrumental music in worship. No record of his protesting either practice has been found. An aged Christian Church minister who was a student at the Bible School prior to 1920 related to the author that he recalled seeing brother Johnson seated on the platform singing with the piano. History makes it plain that the school, its staff and students, readily took its place in the stream of the brotherhood that departed from the original ground of the Restoration and came to be known as the Disciples of Christ/Christian Churches. It should be mentioned that the school has always been identified with the conservative wing of the Christian Churches.

By 1924 Johnson's health had failed. He preached his last sermon on January 3, 1925. It was an exposition of John the fifteenth chapter. He traveled to Baltimore for treatment but suffered a fatal cerebral hemorrhage that finished his work on January 14, 1925.[17]

His worn body was returned to Knoxville where he was laid to rest on the campus of the school overlooking the peaceful French Broad River.

We cannot help but ponder what would have been the present status of the Lord's Church in East Tennessee if those who directed and taught in Johnson Bible College and Milligan College had remained loyal to the commitment to teach and do only those things in religion which are authorized by the New Testament of Christ.

[1] Alva Ross Brown, Faith, Prayer, Work -- Being The Story of Johnson Bible College (n. p., n. d.), pp. 3-5.

[2] Ibid., p. 6.

[3] Ibid., pp. 6-9.

[4] Harry C. Wagner, History of the Disciples of Christ in East Tennessee (Master's Thesis, University of Tennessee, 1943), p. 171.

[5] Brown, Faith, Prayer, Work, pp. 9-29.

[6] Wagner, History of East Tennessee, p. 171.

[7] Brown, Faith, Prayer, Work, p. 18.

[8] Wagner, History of East Tennessee, p. 172.

[9] Brown, Faith, Prayer, Work, p. 22.

[10] Ibid., p. 29.

[11] Wagner, History East Tennessee, p. 172.

[12] Ibid., p. 179.

[13] Ibid.

[14] Ibid., p. 180.

[15] Christian Standard, Vol. 50, Aug. 14, 1915, p. 1507.

[16] Brown, Faith, Prayer, Work, p. 35.

[17] J. W. West, Sketches of Our Mountain Preachers (Lynchburg, VA: published by the author, 1939), p. 68.

GOSPEL PREACHERS IN EAST TENNESSEE IN 1899

E . C. Buck, Johnson City
Larkin Crouch, Milligan
(Milligan College near Johnson City)
J. M. Cross, Blountville
D. W. Ellis, Roan Mountain
A. A. Ferguson, Johnson City
H. R. Garrett, Milligan
H. B. Hankel, Johnson City
Josephus Hopwood, Milligan

William C. Maupin, Johnson City
C. B. Reynolds, Rockwood

J. E. Stewart, Harriman
J. V. Thomas, Milligan
E. C. Wilson, Knoxville

William Burleigh, Bristol
W. P. Crouch, Johnson City

J. H. Denton, Harriman
H. B. Easterly, Jonesboro
A. L. Franklin, Milligan
E. M. Glover, Erwin
J. P. Holmes, Knoxville
Ashley Johnson, Kimberlin Heights (near Knoxville)
S. H. Millard, Johnson City
Frank Smith, Post Oak Springs (near Rockwood)
Robert Stewart, Knoxville
G. W. Wise, Little Doe

Note: This list included both those for and against the Missionary Society and instrumental music for such opponents and David Lipscomb and E. A. Elam are listed. It does not seem, however, to be complete as no men are listed from McMinn County where the cause was quite strong.

This information is extracted from a list of Christian Preachers in Tennessee prepared by A. I. Myhr for his Report to the Tennessee Christian Missionary Society, 1899. The report is published in *Glimpses of Yesterday's Lights for Tomorrow*, by Mary Hardin McCown, 1979.

STATISTICS OF SOME OF THE RESTORATION CHURCHES IN EAST TENNESSEE

Church	County	1885 Preacher	Additions	Membership	1888 Membership/Elders	1891 Membership
Beaver Creek	Sullivan	W. C. Maupin	7	97	142/4	147
Boones Creek	Washington	W. C. Maupin	17	182	140/	
Concord	Sullivan	S. H. Millard		80		
Douglass Shed			4	28		
Halls Chapel	Washington				77/3	103
Johnson City	Washington	P. B. Hall	2	52	100/4	115
Jonesboro	Washington			10		
Maple Grove	Washington	T. C. Garst	2	26		
Mt. Bethel	Greene	S. H. Millard	6	50	55/3	50
Popular Ridge	Sullivan	S. H. Millard		78	50/4	99
Union	Washington	T. C. Garst	12	116	177/4	205
Walnut Grove	Sullivan	Owen Sams		64	/2	75
Beech Forest					26/	
Buffalo	Sullivan			50	50/	
Beach Grove					74/	
Cedar Grove					74/2	89
Christian Union		Bro. Curd	2	36	32/	
Milligan	Carter				/2	48
Fairview	Carter	W. C. Maupin	11	67	77/2	93
Gap Creek	Carter	W. M. Scott & C. M. Birchfield	7	74	73/	

STATISTICS (CONTINUED)

Church	County	1885 Preacher	Additions	Membership	1888 Membership/Elders	1891 Membership
Hampton	Carter				/3	70
Liberty	Johnson	W. Johnson	36	174	239/3	155
Erwin	Unicoi				24/2	31
Locust Grove		N. E. Hyder	1	36	61/	
Limestone Cove	Unicoi	T. J. Wright	12	42	90/4	70
Oak Grove			1	48	60/	
Roan Mount.	Carter				43/2	29
Rock Hill	Sullivan		3	98	120/2	74
Shady (Valley)	Johnson		3	72	85/	60
Turkeytown	Carter	T. C. Garst	1	112	87/4	80
Union	Washington	T. J. Wright	2	20	42/	
Whitehead's Schoolhouse			7	56		
Wagoner's Schoolhouse		A. Miller	14	54	67/	
Shown's Schoolhouse		C. M. Birchfield	58	57	63/	
White's Schoolhouse					26/	
David's Chapel			19	19	18/	

STATISTICS (CONTINUED)

Church	County	1885 Preacher	Additions	Membership	1888 Membership/Elders	1891 Membership
Pigeon Roost					44	
Taylor's Mount.					26	
New Hope	Hawkins				/3	42
Elizabethton	Carter				/2	14
Dry Creek					/2	3

This information is gathered from the Report of the Proceedings of the Eastern Tennessee and Western Virginia Co-operation in Annual Convention, 1885, 1888, 1891.

EAST TENNESSEE RESTORATION CONGREGATIONS ESTABLISHED IN THE NINETEENTH CENTURY
(Adapted and Revised From Harry C. Wagner)

Name of Congregation	Date of Organization
Blount County:	
Liberty	December 25, 1850
Nelson's Chapel	1885
Carter County:	
Big Springs	
Blue Springs	
Border View	1871
Brick Church	c. a. 1840
Buffalo Creek	1828
Center View	
Central Chapel	c. a. 1892
Elk Mills	
Elizabethton (First)	August 8, 1891
Hampton	1842
Milligan College	c. a. 1828
Oak Grove	c. a. 1885
Piney Grove	
Sunrise View	
Upper Shell Creek	
Valley Forge	November 9, 1872
Cocke County:	
Long Creek	1867

Name of Congregation	Date of Organization
Cocke County: (Continued)	
Raven's Branch	1865
Laurel Springs	1877
Greene County:	
Mount Bethel	c. a. 1850
Hawkins County:	
New Hope	
Johnson County:	
Akerson Creek	1900
Butler	September 1891
Center View	c. a. 1885
Hammon's Chapel	c. a. 1870
Harmon's Chapel	
Liberty	c. a. 1835
Pleasant View	
Knox County:	
Bearden	c. a. 1876
Kimberlin Heights	1894
(Johnson Bible College)	
Knoxville (First)	September 1, 1874
Knoxville (Forest Ave)	April 1897
Thorn Grove	1869
Vanloon	1893
McMinn County:	
Liberty Hill	c. a. 1819
Spring Creek	c. a. 1830
Athens	c. a. 1833

Name of Congregation	Date of Organization
Polk County:	
Old Fort	1873
Roane County:	
Glenalice	Early in 1891
Harriman	August 1890
Post Oak Springs	1812 or 1813
Rockwood	1868
Sullivan County:	
Buffalo	Unknown
Bunker Hill	
Flora's Chapel	
Poplar Ridge	Before 1843
Rock Hill	c. a. 1887
Concord (Weaver's)	c. a. 1822 Reorganized 1842
Unicoi County:	
Erwin	c. a. 1888
Limestone Cove	
Unicoi	
Washington County:	
Bethel	1891
Boone's Creek	c. a. 1828
Hale's Chapel	c. a. 1885
Harrison's Chapel	October 9, 1897
Johnson City (First)	November 12, 1871
Jonesboro	1873
Lone Oak	December 15, 1894
Union	c. a. 1853

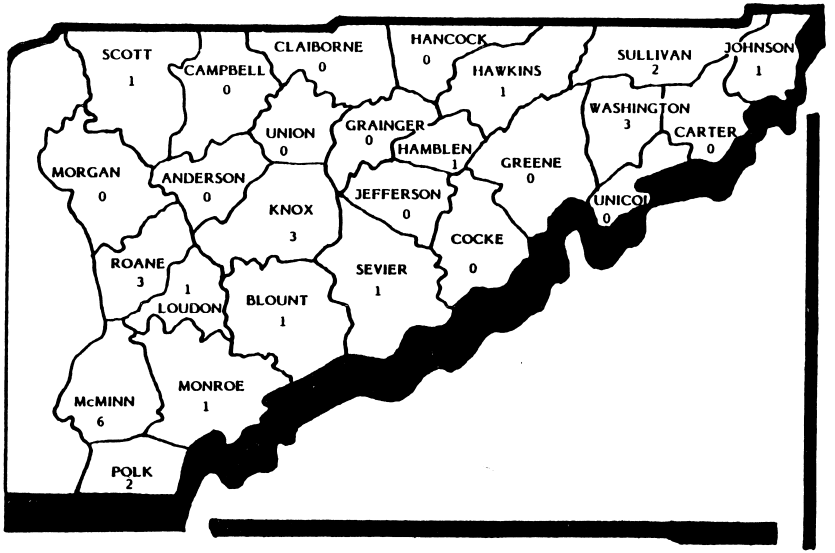
Name of Congregation	Date of Organization
Negro Churches:	
Bristol (College Avenue)	
Johnson City (W. Main)	1869
Jonesboro (Depot St.)	1878
Knoxville (E. Vine)	1890
Rogersville	
Washington College	1859

H. C. Wagner, History of the Disciples of Christ in Upper East Tennessee, (Knoxville, unpublished Master's Thesis, 1943).

THE PERIOD OF RECOVERY

DISTRIBUTION OF CHURCHES OF CHRIST IN EAST TENNESSEE

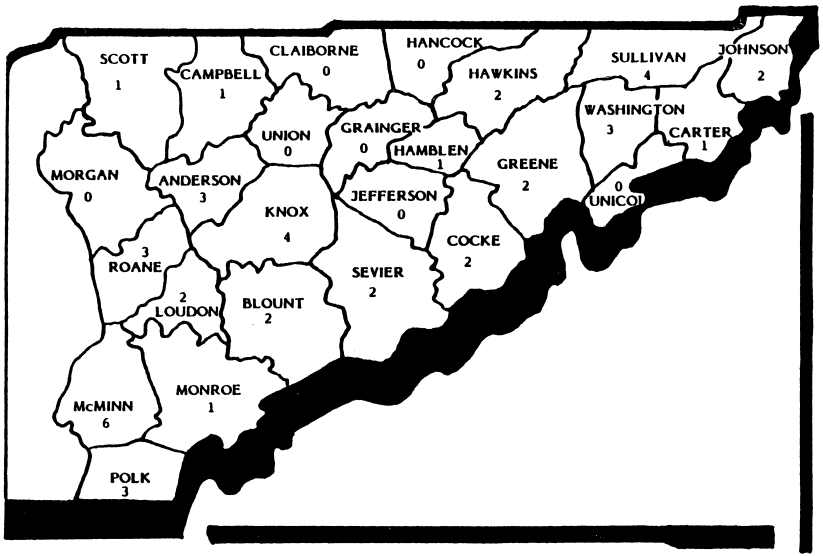
1941



27 Congregations in 26 Counties

Information supplied by J. Edward Nowlin

DISTRIBUTION OF CHURCHES OF CHRIST IN EAST TENNESSEE
1945



46 Congregations In 26 Counties

Information supplied by J. Edward Nowlin

THE PERIOD OF RECOVERY
1900 - 1950

By the turn of the century, the devastation of the apostasy was evident. The losses were overwhelming. While the congregations in Middle Tennessee had been able to resist the tide and salvage all but a few churches, East Tennessee had suffered almost a total loss. Only a sprinkling of small struggling churches had stood loyal against the digression of instrumental music, missionary societies, pastors, and women preachers.

The records of the recovery period are few and scattered. We have gathered the following information from the pages of the *Gospel Advocate.*

1907: Brother E. H. Boyd, faithful preacher of Dayton, was evangelizing from Bell Factory, Alabama on the South to Celina, Tennessee on the North. He also spoke at Burritt College at Spencer, Tennessee. (*Gospel Advocate,* November 21, 1907).

1908: Brother C. E. Coleman was working in Scott County for the summer. In two years, he had established congregations at Robbins, New River, Helenwood, and Oneida. Opposition from sectarians was strong, but the population was willing to hear him and generally receptive. Brother Coleman used a tent furnished by the Nashville Bible School. He met with each congregation one night per week and preached for one or two of them on Sunday. He

had no guaranteed support.

Brother G. C. Brewer of Chattanooga, S. P. Pittman, and H. M. Phillips of Nashville, and a brother Walling assisted brother Coleman by going into the area and conducting gospel meetings. Their work was confined to the stations on the Queen and Cresent Railroad. Prior to this work, there was no faithful church between Harriman, Tennessee and Somerset, Kentucky to the north. (*Gospel Advocate*, December 10, 1908).

_____: Brother E. A. Lowry was sponsored by the church in Dayton, Tennessee to evangelize East Tennessee along with C. N. O. and T. P. Railroad in the summer months. They provided him a tent for his work. Lowry supported himself throughout the year by painting. A song leader would be supplied by the Nashville Bible School. He appealed for financial assistance from readers of the Advocate. (*Gospel Advocate*, clipping, no date).

1908: Brother Charles Holder wrote: "East Tennessee is a great mission field, white already to harvest, and we are doing what we can in our humble way to carry the gospel of Christ to those who do not know it . . . The churches at Pikeville, Bethel, Cold Springs, Dunlap, and Graysville had fellowship with me in my mission work . . ." (*Gospel Advocate*, 1908).

1909: Brother M. C. Kurfees lamented the fact that numerous cities, towns, villages, and rural communities in the South had no church worshipping after the simple New Testament order. He urged elders to search out towns with scattered disciples who were not organized into congregations and send a faithful man to lead them in so doing. He stressed that they should sustain such a worker until the work is on permanent footing. Every church with the

ability was exhorted to send out fully-supported evangelists to plant new churches. With such a commitment, he envisioned hundreds of new congregations within five years. (*Gospel Advocate*, February 18, 1909).

1910: Francis M. Turner spent the summer at the University of Tennessee in Knoxville. No faithful church existed in the city. He had it announced in chapel that "all loyal members of the Church of Christ" would meet on the Lord's Day in Science Hall. One dozen assembled. He procured the fruit of the vine, and sister Dessie Walker of Dunlap secured the bread for communion. Soon, the number grew to eighteen. He pointed out to the brotherhood the good opportunity for planting a church in Knoxville. (*Gospel Advocate*, September 22, 1910).

_____: Brother George W. Graves reported four gospel meetings he had conducted in lower East Tennessee for which he received $25 above his expenses, a pair of shoes, and two handkerchiefs. (*Gospel Advocate*, clipping, no date).

1920: Brother George Farmer of Cleveland wrote: "We have no strong congregations in this section. All are weak numerically and financially; besides there are some counties with no congregations at all." With a borrowed tent promised for the summer, he was planning gospel meetings in Athens and Niota. He pled for strong congregations to financially sponsor evangelistic meetings in the area. (*Gospel Advocate*, March 18, 1920).

1920: In May, brother Farmer reported that brother Vernon Rozar of Fayetteville, Tennessee was moving to East Tennessee to help in evangelizing the region. He urged brethren to send contributions to underwrite his work. Brother Fred Little was scheduled to conduct a meeting

at Etowah in that spring. (*Gospel Advocate*, May 13, 1920).

1920: Brother R. C. White conducted a tent meeting at Niota. Niota was a small mission congregation. From there, the tent was moved to Athens. Plans called for continuing the meeting so long as there was interest. Brother White started the meeting, and brother Fred Little finished it. Brother G. W. Farmer was raising funds to buy a tent for evangelistic purposes. (*Gospel Advocate*, July 15, 1920).

1920: Brother Farmer reported that "church conditions are slowly but steadily improving" in East Tennessee. He had recently preached to a large audience at Calhoun, Tennessee. Brother W. C. Phillips had recently engaged a Mr. Sadler of the Methodist Church in a four-day debate. (*Gospel Advocate*, December 23, 1920).

1927: Brother Sam P. Pittman was living in Knoxville and preaching for churches in East Tennessee. R. C. White, H. M. Phillips, and F. B. Srygley of Nashville were scheduled for summer meetings in East Tennessee. The little church at Calhoun was enjoying growth. W. C. Phillips had conducted a meeting there in the fall of 1926. (*Gospel Advocate*, March 24, 1927).

1927: W. C. Phillips was preaching in a meeting at Athens. H. M. Phillips and Sterling Turner had recently completed a meeting at Rogersville with good interest and attendance. In late April, brother G. W. Farmer had conducted an eight-day meeting at Rockwood. He also preached at Union Grove near Rockwood. The brethren had moved from Union Grove into Rockwood to begin the work there. Rockwood had been blessed with the preaching of brother Will Cullum, Thomas Wagner, and Sterling Turner. Brother Farmer then went to South Harriman and preached for three nights to "a congregation of devoted and

enthusiastic hearts, full of 'pep' and with buoyant ambitions, with neat and comfortable church quarters." Brother Sterling Turner was preaching for both the Rockwood and Harriman churches. (*Gospel Advocate*, June 16, 1927).

1927: Brother R. A. Largen of Fayetteville, Tennessee held a meeting at Niota. Paul Farmer led the singing. Brother G. W. Farmer preached at Crandull in Johnson County. The brethren met in a school building. Brother J. B. F. Blevins was their leader. Also, in the spring of 1927, brother R. C. White and J. D. Derryberry conducted a meeting at Crandull. Brother Farmer then traveled to the Harmon Church in Upper East Tennessee. Brother R. C. White had also worked with them earlier in the year. He met with the little church at Johnson City, which was meeting in a third-story rented hall. No full-time preacher was working there. At Erwin in Unicoi County, he preached for the Lillie Dale Church. Brother J. S. Scott was the preacher there. Brother Scott had left the progressive Christian Church as had most of their members. Brother C. H. Woodruff had conducted a meeting at Lillie Dale in 1925 and helped to lead them back to Bible ground. Brother Scott was commended as a "good and dependable man" worthy of help and encouragement. (*Gospel Advocate*, August 18, 1927).

1927: S. H. Hall reported that brother Conrad Copeland had moved to Johnson City on the first Lord's day in September to take up the Lord's work. Copeland was a graduate of David Lipscomb College. Brother Hall solicited funds for his support. (*Gospel Advocate*, September 22, 1927).

1927: Brother O. H. Tallman wrote commending brother C. J. Copeland and urging brethren to help the

Johnson City church to get a meeting house built. He lamented the fact that some two hundred Christians were known to have moved to Johnson City in the past only to be lost to the church because "there was no church to look after them." He urged the brethren to act quickly to plant a church in Elizabethton where a new rayon plant was being built. No faithful church was meeting there at the time. (*Gospel Advocate*, September 22, 1927).

1927: On the first Lord's day in October, brother G. W. Farmer preached at Athens and Niota. The church in Niota had made its final payment of $177 on its building note and was debt free. Brother Farmer pledged himself to help them grow in the Lord's work. He reported that seventeen of thirty-two counties in East Tennessee had no congregation and urged brethren to help by sending workers. (*Gospel Advocate*, 1927, p. 1096).

1928: Brother G. W. Farmer wrote that the greatest need among the East Tennessee churches was "competent leadership." He lamented the fact that few young men aspired to be Christian leaders. Most were interested in becoming baseball and football players or bankers, lawyers, and doctors. He observed that brother C. J. Copeland at Johnson City and J. S. Scott at Erwin were the only faithful preachers in that section of the country. The Johnson City church had only twenty members. (*Gospel Advocate*, February 23, 1928).

1928: Brother Joel H. Anderson wrote that the church in Knoxville had begun some fifteen years before. After outgrowing their old meeting house, they had built a neat brick building within easy walking distance from the University of Tennessee. At the first service in their new location, they had fifty university students present.

Resident members of the congregation numbered less than one hundred. He asked the brotherhood to assist the church in its work and assured them that a restrictive clause was written into their deed to protect the property from being taken over by false teachers. (*Gospel Advocate*, May 3, 1928).

1928: C. J. Copeland wrote that the church in Johnson City was planning a meeting with brother W. F. Etheridge of Middleton, Tennessee. The library had been secured for the meeting. He asked for funds to help pay brother Etheridge's expenses. A. C. Dunkleberger was treasurer. (*Gospel Advocate*, June 14, 1928).

1928: Brother G. W. Farmer was working with the churches at Calhoun, Niota, and Big Springs (Meigs County). A brother Boyd was preaching at Etowah. He had just completed a nine-day meeting with the Guntown church in Rogersville, Tennessee. The Christian Church in Rogersville had brought in M. D. Clubb "the salaried representative of the United Christian Missionary Society for Tennessee." A great effort had been made to get our brethren to merge with the progressive church in Rogersville. Some yielded, others stood fast in the faith. The brethren at Guntown hoped to soon build a meeting house. He regretfully announced the removal of brother W. C. Phillips to Florida. His support had not been adequate to stay in East Tennessee. (*Gospel Advocate*, June 21, 1928).

1928: S. H. Hall wrote urging the brethren to send funds to buy three hundred chairs for brother R. R. Brooks to use with his tent in East Tennessee. Brooks was a native of Newport. (*Gospel Advocate*, May 10, 1928).

1928: W. F. Etheridge closed a meeting at Johnson City with one addition. Brother Lee A. Enoch, Jr. of

Nashville led the singing. "A number of the 'digressives' expressed their surprise that a congregation could sing without the instrument." The congregation was then meeting at the Mayne Williams Library. Brother C. J. Copeland thanked those who had sent to assist their work. (*Gospel Advocate*, July 19, 1928).

1928: G. W. Farmer rejoiced to report a growing number of full-time workers in East Tennessee: C. J. Copeland at Johnson City, J. S. Scott at Erwin, R. R. Brooks at Newport, Boyd Fanning at Etowah, and Sterling Turner at Rockwood. Brother Fanning had just closed a meeting in Athens with eight baptisms. On the first Lord's day in July, Farmer preached at Niota "to a fair audience made up of women and girls and small boys. The most of the men, young and old, were out on the golf course or at the swimming pool" according to reports. He had made a trip into Roane and Morgan Counties preaching at Union Chapel and Rockwood finding their conditions to be good. No congregation existed in Morgan County, but a few scattered disciples were found. He preached to those who would hear. (*Gospel Advocate*, August 16, 1928).

1928: Brother R. R. Brooks had recently conducted a tent meeting at Calhoun. Unfortunately, it had rained the entire week. Brother Farmer notes that "the Calhoun Church has never done a great deal of good, and it is due to the indifferent attitude the members have . . . towards the church." He went on to say many of the brethren and congregations in East Tennessee "were not as aggressive as they should be." (*Gospel Advocate*, September 27, 1928).

1928: Brother W. C. Phillips held meetings in Riceville and at the Spring Creek Church in McMinn County. Boyd Fanning was "doing a great work at Etowah, Athens,

and other points in McMinn County." In a recent meeting conducted by Fanning near Etowah, sixteen souls had been won for Christ. He also held a meeting at Liberty Hill. J. S. Turner conducted a twelve-day meeting with two services each day. Eight confessed Christ. Farmer advertised for brethren who wanted to work for the Lord to move to East Tennessee and buy farms, seek out jobs, or set up businesses so they could help with the work. (*Gospel Advocate*, November 1, 1928).

1928: Boyd Fanning reported that he was working in East Tennessee, dividing his time between the churches at Etowah and Athens. Brethren had helped him purchase a small tent which he was diligently using. He had preached in railroad shops, school houses, and anywhere people would listen. He had organized some thirty scattered disciples at Englewood and was raising funds so they could rent a building for worship. His meeting on the Etowah-Mecca Pike four miles out of Englewood had resulted in sixteen additions including several families with children. They had secured a small house and were meeting regularly (*Gospel Advocate*, November 15, 1928).

1928: George Farmer reported that brother W. C. Phillips and Boyd Fanning were in a meeting at Englewood, trying to restore the work that was torn up by "those who were not satisfied with the New Testament order of work and worship." (*Gospel Advocate*, December 20, 1928).

1930: L. R. Wilson, minister of the Knoxville church, reported that the church was having difficulty meeting the bank notes on their new building because of the economic depression. They had, however, been able to pay the interest on their loan. To complicate matters,

the Holston Union Bank, in which the church's funds were kept, had gone under, tying up their reserves. Brother Wilson had deposited his paycheck the day before the bank failed; thus, he too was penniless. He said he was not worried about his personal holdings. He was "standing on the promises of God" and might be "eating on them in a few more days." He urged congregations who had young folks in the university to send $10 per year for each student to help them through their crisis. (*Gospel Advocate*, December 4, 1930).

1935: Brother J. Edward Nowlin wrote that the greatest need in East Tennessee was for courageous, sensible leadership in the churches. He bemoaned the fact that in some small towns, houses of worship furnished refuge for spiders and bats and an occasional inanimate object hurled through a window. Hobbyists were feeding on spiritual babes "with whims and queer mental monstrosities . . ." He points out that the practice of churches sending men in for meetings but making no provision for follow up was not productive in the long run. He urged those preachers and congregations who were planning to do evangelistic work in East Tennessee to coordinate their efforts with brethren who live in the area to insure that ground gained would not be lost.

He reported the passing of brother George Farmer of Cleveland who for years had fought virtually single-handedly to build up the Lord's cause in East Tennessee. (*Gospel Advocate*, July 4, 1935).

1938: The elders of the Laurel Avenue Church reported having an attendance of some 250 each Lord's day including the university students. A new congregation was meeting at Market Hall in Knoxville. J. Paul Slayden was

preaching for that congregation which had grown from a dozen to approximately fifty. A fifteen-minute weekly radio broadcast had been aired on station WROZ for several years. They were planning to expand that outreach to a daily broadcast which would cost $100 per month. Brother Kenneth Tucker had been employed to do follow up work with contacts from the radio work. At that time brethren were driving to Knoxville for worship from Maryville, Morristown, Lenoir City, LaFollette, and other communities. The Laurel elders hoped to see congregations planted in each of those towns. They noted that the Lord's church was virtually unknown in East Tennessee and was generally confused with the Church of God holiness group. They requested assistance from sister churches to accomplish their goals. The elders were Oliver W. Hill, John H. Dogget, and Joel H. Anderson. (*Gospel Advocate*, March 10, 1938).

THE RESTRICTIVE CLAUSE IN THE DEED

When the digression swept through the brotherhood, those determined to introduce unscriptural innovations such as instrumental music and missionary societies frequently gained control of meeting houses built and paid for by those who would have no part in such human practices. They were able to do this because, in the absence of a specific written statement of doctrine on the subject, the courts would grant control of the property to the majority element of the congregation when such disputes arose.

In case after case, our brethren were put out of their own meeting houses or forced to leave for conscience sake. Shortly after the turn of the century, loyal brethren concluded that they must find some legal way to protect their property from those who would take it from them in such high-handed fashion. The solution was a restrictive clause placed in their property deed. The following clause was used by the Central Church in Johnson City:

> "It is the object of those purchasing this property and who will erect the building thereon, to encourage and build up churches that will, in all work and worship, use only what is ordered and required in the New Testament; either by (1) direct command, or (2) approved example, or (3) necessary inference; rejecting all the inventions and devices of men; such as, the

use of mechanical instruments of music in connection with the worship, and of any societies other than the church of Christ in carrying out the work of God; and to restrict its use against false teachers, or those who advocate the theories of Premillennialism, or any other speculative teachings, which are, or may be, causing division and disturbing the peace of churches of Christ. In event of any division arising over these, or any other questions which may come up, the title to this property inheres to those, whether a majority or minority, who adhere to the requirements set forth in this deed." [1]

The church in Knoxville wanted those considering assisting their work to know that they had such a clause in their deed.[2]

The value of the restrictive clause is seen in an editorial note written in the *Gospel Advocate* by James A. Allen, 1928. When J. J. Walker of the State Missionary Society came to Dayton in Rhea County, "the first place he went was to the courthouse to look at the deed to the house in which our brethren were meeting. Our venerable brother (E. H.) Boyd . . . was so sound and sensible as to have the deed made to specifically hold the property for those who paid for it. Walker left disappointed." James A. Allen then observed, "They may ridicule the creed of the deed, but it keeps the wolf away."[3]

Since that day, additional restrictions have been placed in deeds relating to church cooperation, orphan's homes, and other divisive matters.

[1]J. Edward Nowlin, editor, "The Minute Minder," bulletin of the Central Church of Christ, Johnson City, Tennessee, November 17, 1944.

[2]Joel H. Anderson, "The Congregation at Knoxville, Tennessee," Gospel Advocate, May 3, 1928.

[3]James A. Allen, Gospel Advocate, June 21, 1928, p. 595.

EAST TENNESSEANS - A PEOPLE HUNGRY FOR THE GOSPEL

Brother Ezra Profitt of Paris, Kentucky has in his possession a letter written to his grandfather, P. W. Proffitt on October 18, 1915. It was written by brother Noah W. Proffitt, a gospel preacher. Noah was conducting a revival meeting in the Sale Creek Community which is located south of Dayton, Tennessee in Rhea County. He writes:

> I am in a good meeting at Sale Creek. The house was full of people 1st night. I suppose there were 500 people present. The interest is simply fine.[1]

This gives us an idea of the great interest East Tennessee folks had in the gospel at that time. Even though our brethren had suffered overwhelming loss to the progressive Disciples, there were still the faithful few who were diligently preaching the unadulterated gospel of Jesus and reaping a bountiful harvest.

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[1] The letter is in possession of Ezra W. Proffitt, 1841 South Main St., Paris, KY 40361

W. C. PHILLIPS
PIONEER OF THE RECOVERY

With the overwhelming losses of the Restoration cause to the forces of digression at the close of the nineteenth century, the surviving remnant was in desperate straits. Few preachers and congregations had survived the battle. Among the faithful band of preachers that God raised up to reclaim the land was W. C. Phillips.

Our subject was born in Fannin County, Georgia in 1882, the eighth of thirteen children. At the time of his birth his father operated a water-driven grist mill. Later the elder Phillips rented a farm and raised cotton. W. C. and his siblings knew the toil and labor of tilling the soil. At age twelve he obeyed the gospel of Christ, being baptized by brother William Hallford. From that day until his death he never waivered from his commitment to his Lord.

When he was seventeen, young Phillips enrolled for study at Johnson Bible College at Kimberlin Heights near Knoxville, Tennessee. Because of financial limitations, his father was unable to pay for his education. W. C. was given a job with the school. For nine months of work they would provide him three years of education, room and board. His job was driving a supply wagon, pulled by a double team of mules, to and from Knoxville. The winter of 1898-1899 was unusually severe. Arising at 3:00 each morning, he had a cold breakfast and started on his twelve mile journey to

town. He generally got home for supper between 8:00 and 9:00 at night. He recalled that for the entire period he did not have the privilege of a warm meal. With his financial limitation he was unable to buy suitable clothes for the frigid weather. Not uncommonly he had to walk the entire distance because of the load on his wagon. Before the ordeal was over both feet were frost bitten. He took his misfortune with good humor saying, "at least it kept me warm." All of these hardships, however, did not deter him. He got the education he came for, completing two and a half years before dropping out.

He first preached for two small churches in Chattanooga – East Chattanooga, and East Lake. In addition to his board, each congregation provided him $10 per month for his labor. By 1903 all the congregations in the Chattanooga area had accepted instrumental music and missionary societies, except the Cowart Street Church. Even though brother Phillips' father was strongly opposed to those innovations, W. C. at first was tolerant of them. This was likely because of his years at Johnson Bible College where such things had been accepted.

In 1905 the Central Avenue Christian Church in Cleveland invited Phillips to be their minister. He accepted their offer. His salary was the Sunday contribution, whatever that might be. It generally ran about $3.50. Since he was yet single and living with his father, he was able to manage on that. The year before, this congregation had split over the issues of instrumental music and societies with the digressives taking the property. When the takeover was secured, they changed the name from Church of Christ to Christian Church and set up a "board" to run the congregation.

In taking his new charge, brother Phillips was anxious to win back the group that had departed. He had no scruples against using musical instruments in worship and hoped to convince them to be tolerant of it. After seven months of trying, he realized his efforts were hopeless. He then sought to get the progressives to lay aside the instrument for the sake of unity. They rejected his plea. Frustrated at his failure, he resigned his work.

HIS CHANGE

About this same time, W. C. ordered a copy of the Otey-Briney Debate. This discussion had taken place in Louisville, Kentucky, September 14-18, 1908. W. W. Otey had opposed the innovations and J. B. Briney promoted them. The propositions discussed were:

1. "The use of such organizations as The Illinois Christian Missionary Society, The Foreign Christian Missionary Society, etc., is authorized in the New Testament Scriptures and acceptable to God."

   J. B. Briney, affirms
   W. W. Otey, denies

2. "The use of instrumental music in connection with the songs sung by the church on the Lord's day, when assembled for edification and communion, is opposed to New Testament teaching and sinful."

   W. W. Otey, affirms
   J. B. Briney, denies

By the time Phillips completed the book he was thoroughly convinced. Not only were these things inexpedient and disruptive, they were sinful and must be rejected. He set himself against them and devoted the rest of his life to their overthrow.

HIS MARRIAGE

In the course of his labor, W. C. had made the acquaintance of a lovely young widow, named Roxie (Baugh) Guinn. She had two small children. After a brief courtship they were married on September 28, 1905. They set up housekeeping in Cleveland, Tennessee. To support his ready-made family, brother Phillips took secular jobs. The going wage was 75 cents per day. Eventually he was able to get a job logging and hauling lumber for a mill. This paid a handsome salary of $2.00 for a work day of 11-17 hours.

After a week of hard labor, weekends would find the young man boarding the train for preaching appointments in communities adjacent to Cleveland. Often the train left Cleveland at 4:00 - 5:00 a. m. Roxie would drive him to the station in their horse-drawn buggy. After a day of preaching he would reach home late Sunday night, often near midnight. His wife hitched the horse in pitch darkness, their being no electricity at that time, and drove to the station to meet him. Such preaching trips were not engaged in for financial reward. They would give him the morning contribution which usually ranged from $1 - $5. While in Cleveland he was able to open a barber shop. This profession he followed off and on throughout his working years.

When summer came and the farmers laid their crops by, Phillips would conduct revival meetings. Since most of these evangelistic efforts were with small, struggling groups of disciples, he rarely received meaningful payment for his work. More often than not they were conducted in school houses, court houses, under brush arbors or tents. He felt strongly that a good meeting ought to run at least two weeks and preferably three to five weeks. Generally he would have to furnish the tent and lights or clear the site and build the brush arbor. But these tasks he gladly did for the Master he served.

CHURCHES HE PLANTED

In or about 1913 he assisted in planting the church in Cleveland. Other leading lights in establishing this work were brother and sister J. M. Carl, the Jake Richmond family, and a brother Hardy. Brother George W. Farmer was the first regular preacher for this church which still flourishes. It is now known as the East Side Church of Christ. In his later years brother Phillips served as an elder of this congregation.

In 1915 Phillips established the Lord's church in Athens, Tennessee. He erected brush arbor in a grove and preached for three weeks. At the end of the meeting he had gathered twenty-five disciples. A store front was rented and services began. He met with them one night per week for Bible studies, dividing his time between them and four other small churches in McMinn County. After a successful meeting with brother Charles Holder of Bridgeport, Alabama, Phillips helped the brethren raise $1,000 with which they built and furnished a comfortable meeting

house. That congregation survives today.

The year 1915 saw brother Phillips moving to Etowah, Tennessee. He had taken a job managing a "three-chair barbershop" opened by his brother-in-law. His family stayed in Cleveland. He went home as often as possible to see to their needs. A small band of less than 20 brethren were meeting in a room over the barbershop. Although they had no instrument of music, a good half of them did not oppose it. He set to work to strengthen and build up the little band. While he was absent in a gospel meeting, the liberal element brought in a progressive preacher and an organ. Those who objected had no recourse but to leave. With brother Phillips' leadership, they secured a storeroom and began anew the work for the Lord.

The Louisville Land Company which was developing Etowah had agreed to give two lots to every church group who wished to erect a meeting house. The digressive brethren made application for two lots in the name of the "Christian Church." Later brother Phillips and his group made a similar application for the "Church of Christ." The agent for the Land Company, Mr. C. O. Bradford, responded in a letter saying he thought the two groups were the same church. Brother Phillips proceeded to explain the difference. With this information the agent prepared the deeds, one for the Christian Church, one for the Church of Christ. When Mr. Bradford came to town to deliver the deeds, the folks at the Christian Church insisted that he change the name of theirs to Church of Christ. The agent saw the real purpose of their request. If only one allotment of property would be given to each group and they could claim the land for the Church of Christ, our brethren would be excluded. When Bradford arrived, the

digressives were in the midst of a revival meeting. Brother Phillips gave him one of their handbills which identified them as the Christian Church. They were meeting in the room over his barbershop and their sign said "Christian Church." When Bradford pointed out their duplicity, he rebuked them. He did change the deed as they requested but proceeded to grant the requested land for our brethren. For his insight and fairness we are grateful. The Lord's church is flourishing in Etowah to this day.

SUCCESS IN THE FACE OF OPPOSITION

Some five miles northwest of Cleveland there was the Bunker Hill school house. It was owned by a brother Hysinger, but he had turned it over to the county for a public school. A mile from the school was the Mt. Olive Methodist Church. Brother Phillips announced his plan to hold a meeting in the area and that he hoped to use the school house. Upon learning of this, one of the stewards of the Methodist Church invited him to use their building. He had in mind a union meeting with brother Phillips and their Methodist minister. The steward expressed his opposition to denominational division and his desire for unity among believers.

The meeting began on Monday evening, and brother Phillips asked for a show of hands if the audience preferred that only the Bible be taught rather than denominational doctrine. All agreed. He preached to a full house Monday through Friday. The message was already taking hold when the Methodist preacher showed up on Saturday. After Phillips preached two more lessons, four souls requested baptism. The Methodists decided he should not preach any

more in their house. He announced to those present that he would speak at Bunker Hill school house the next evening. When the audience assembled, they found the school building locked. Not to be defeated, the men took a bed from a wagon and made a pulpit. Folks took the seats from their wagons and placed them on the ground before it and heard a great gospel lesson. Some one hundred souls worshipped under the stars that night.

At the close of the service, the preacher called for volunteers to meet the next morning at 8:00 to build a brush arbor. There the meeting continued. The revival at the Methodist church closed after the second session for lack of interest. Many of the members of the Mt. Olive Church came and eagerly heard the primitive gospel and a number obeyed from the heart. Mr. Pat Ramsey who had led singing at the Methodist Church was among the converts. Not long after, the Mt. Olive Methodist Church shut down and sold their empty meeting house to a holiness group.

Our subject also planted the church at Graysville, Tennessee. In 1922 he preached for four weeks under his tent in that community. The converts were organized into a New Testament congregation.

PATTY, TENNESSEE

In 1928 brother Phillips made a trip to Patty Station, across the Hiwassee River from Benton, Tennessee, in Polk County. When he let it be known that he wanted to conduct a gospel meeting,the Methodist folks invited him to use their building. After four nights they changed their minds and locked the doors. The evangelist proceeded to get a

tent and pitch it a half-mile down the road from the locked building. Several were won for the Master. The next year he returned for another campaign. Brother Mack Eaves gave a lot, furnished some of the lumber, and they built a meeting house. The Patty church still is in business for the Lord.

CROSSVILLE, TENNESSEE

The church in Crossville invited brother Phillips to work with them in 1931. This congregation was evangelistic and was anxious to see the Lord's cause planted throughout their region. They provided Phillips a tent and "turned him loose" to preach the word. His first mission was in the Lantana community, seven miles from town. The Methodist, Baptist, and Christian Churches had just concluded a big union revival meeting and were conducting a Union Sunday School in the local school house. He pitched his tent within sight of the school and preached to eager audiences for five weeks. All the officers of the Union Sunday School were won over. The sectarians immediately launched a meeting to reclaim their lost sheep but few attended. After an unsuccessful week they closed their meeting and their Sunday School.

The brethren purchased the lot where the tent stood and erected a meeting house. Today the Lantana church is strong and flourishing.

Next brother Phillips took his tent to the Grimsley community located some 25 miles north of Crossville near Jamestown, Tennessee. The denominational leaders united in opposing the proclamation of the simple gospel message. Twenty souls were won and they immediately set about to

build a house for worship. A lot was donated and members hauled in stones for the foundation. Phillips found a house which was being dismantled and purchased the materials for $100. Soon a place of worship was completed.

The next field chosen was Crab Orchard, Tennessee at Highway 70, eleven miles east of Crossville. Earlier gospel efforts in Crossville had produced no lasting results. Brother Phillips found a good lot near the Christian Church and mounted his campaign. At the end of two weeks, no one had responded. The Crossville brethren were ready to try another place, but not Phillips. After five weeks he counted twenty-five souls won for his Master. Ten were baptized upon a confession of their faith, four who were already Christians united, and twelve were won from the Christian Church. They rented a vacant church building from the Baptists and set the new church in order.

In addition to the above, our subject was instrumental in planting the church in Dalton, Georgia in 1914. The congregation continues to serve the Lord as the Central Church in that city. In 1916 he held a meeting in Porim, Oklahoma which resulted in a permanent congregation being established. A similar evangelistic effort in 1922 resulted in a new congregation at Graysville, Tennessee. About 1926 he established the work in Maysville, Georgia. A year later he returned and won the local Christian Church back to the old paths.

Jamestown in Fentress County Tennessee was a stronghold of Pentecostalism. Brother Phillips went there even though some folks told him he was wasting his time. Having encountered numerous of the "holiness" preachers in and around Cleveland he easily met and routed the local opposition and planted a small group in Jamestown.

AS A DEBATER

In his fifty-five years of preaching, W. C. Phillips engaged in twenty-five debates. The first was in 1920 with a Methodist champion. Brother Phillips liked to say that he preached both an offensive and a defensive gospel. Public controversies were held with Missionary Baptists, Primitive Baptists, the Church of God, the Saints of God (holiness church), The Anti-Trinity Church of Jesus, a Gideonite (who affirmed that water baptism was limited to the apostolic age), Jehovah's Witnesses, Christian Churches, and Swedenborgians. He debated Albert Batts, noted Pentecostal preacher at Cleveland, Tennessee.

In one debate brother Phillips paused in the midst of his speech to take a sip of water. His opponent opened his rejoinder with a sarcastic remark that preachers of the Church of Christ were like a water mill - a slur about our teaching on baptism, to which brother Phillips responded, "Better to be a water mill than a windmill." The roar from the audience silenced the confounded antagonist. A written debate between Phillips and Leslie G. Thomas on Holy Spirit baptism was published in book form.

Through his debates he saw many souls converted, a congregation saved from digression, one new church planted, and false doctrine routed. In his later years he recalled that when error raised its head to challenge truth, he never "hesitated or crawfished."

Living at Cleveland, Tennessee, W. C. Phillips had contact with and firsthand knowledge of the several Church of God holiness groups headquartered in that city. He often preached and wrote articles that refuted their doctrine and claims to divine healing.

Another error that greatly stirred brother Phillips was Masonry and other secret lodges. He was especially provoked when he saw Christians caught up in these psuedo-religious organizations. He saw them as a direct challenge to the Christian faith and was determined to rid the church of the problem. He often lectured and wrote on the subject, as well as personally exhorting disciples to "come out from among them." His views on Masonry and Divine Healing were published in a three-part book entitled, *Christianity vs. Masonry, Healing of the Body, Evangelism.*

HIS FAMILY

Brother Phillips was able to do his work for the Lord because he had a loving and faithful helpmate. Miss Roxie, as she was known, kept their home and four children. He liked to say, "whatever honor or praise may be due the human for what has been accomplished, through my labors, I gladly divide it with Mrs. Phillips. She has patiently and unfalterinly stood by me in the ministry of the cross of Christ." He would cite I Samuel 30:24, "Those who stay with the stuff are to share equal in the spoils." In addition to caring for her family, sister Phillips nursed the sick, helped to deliver babies, and prepared the dead for burial. She was known and loved by all for her works' sake. His two daughters, Eliece and Bonnie, both married Christians and continue as faithful Christians to this day. Their children and grandchildren also follow Jesus.

In his golden years brother Phillips was privileged to serve as an elder of the Eastside Church in Cleveland. In the congregation were many of his children and grandchildren. He still preached on occasion. His final sermon

was delivered at the Patty congregation which he had planted in 1928. The years of toil and hardship had taken their toll.

Near the first of July 1956, illness forced him to enter the hospital in Chattanooga, Tennessee. Although his physical health was rapidly deteriorating, his mind stayed keen and alert to the end. Death claimed him on August 8, 1956. His spirit returned to God who gave it. On the Lord's day, August 12, his funeral was conducted at the Eastside Church in Cleveland. Fellow preachers, R. F. Kilpatrick, Buford Holt, and Alvin Holt conducted the services. His earthly remains were laid to rest in Fort Hill Cemetery in Cleveland.

It was men like W. C. Phillips who led us from the defeat of the nineteenth century through the hard-fought period of recovery. Our debt to them is immense. Without their sacrificial labors, we would not enjoy our present status and strength in East Tennessee. May we never be guilty of surrendering the ground they won or of losing it by neglect.

Information Gathered From the Following Sources:

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Herbert Ledford, "The Beauty of Holiness," World Evangelist, Oct. 1983, Florence, AL, p. 7.

EDGAR ELIJAH EDENS

Some of the earliest attempts at restoration of the ancient order in Claiborne and Hancock Counties of Tennessee, may be attributed to Edgar Elijah Edens. Born to Hiram and Docia Wiler Edens on January 5, 1879, Elijah Edens' birthplace was on the banks of Brownies Creek in the Cumberland Mountains of Bell County, Kentucky. The Edens family moved to Texas when Elijah was twelve and then back to Lee County, Virginia when he was sixteen. He was baptized at Cedar Hill Church in Lee County in the spring of 1898 and started preaching on March 9, 1902. Elijah Edens and Margaret Ellen Gilliam of Scott County, Virginia, married on August 12, 1904. He soon enrolled as a preacher student at Johnson Bible College, Kimberlin Heights, Tennessee, graduating in 1905. Later he went to Milligan Christian College near Johnson City, Tennessee, completing his work there in the month of May, 1907.

Edna Hardiman and Velma Price, daughters of brother Edens, are faithful members of the New Prospect Church of Christ, near Lawrenceburg, Tennessee. They report, "Our Dad preached all through East Tennessee, Kentucky, Virginia, North and South Carolina, in Chattanooga, Milligan, Crab Orchard, Sneedville, Mulberry Gap, Well Springs and Blue Hollow." (Note: Sneedville and Mulberry Gap are in Hancock County; Well Springs and Blue Hollow are in Campbell, near Claiborne County). "At that time most

of the churches where he preached were Christian churches."

Velma Price tells this incident: Brother Edens and his son Lee were passing through a community. Approaching a local citizen, brother Edens asked what kind of church met there. He responded, "A Methodist." Edens asked, "May I hold a meeting?" His offer they gladly accepted. When the meeting was over it was a Church of Christ.

During the years of his ministry, brother Elijah Edens held meetings in almost half of the United States. He reported around five thousand conversions, among whom were the Louthan family of Hancock County, Tennessee. Bob and Roy Louthan, both sons of that family, are faithful members of the church in Claiborne County. Their mother, Ollie Estep Louthan, was baptized by Elijah Edens in the Mulberry Gap section of Hancock County over fifty years ago. "He preached all over Lawrence, Wayne, and surrounding counties of middle Tennessee after moving to Lawrence County in 1935. He is reputed to have helped start several congregations in this area. We are unsure as to the exact date that brother Edens broke with the digressive Christian Churches, but we can determine that he was active among the churches of Christ by 1935."

This information was researched and written by Charles Huff.

WILL J. CULLUM

One of the gospel preachers who helped to rebuild the cause of Christ in East Tennessee was brother W. J. Cullum who helped establish the Rockwood Church and served as her minister from 1920-26. The following information about brother Cullum is gleaned from a biographical sketch written by his daughter.

When brother Cullum first began preaching, his wife was not a Christian. She was the daughter of a Methodist preacher. Most of the preachers of that time wore a "slit-tail preacher's coat" often called a Prince Albert coat. One day while Will was at work his wife and her cousin sewed red ruffles on the sleeves, the front and bottom of his "preaching coat." It was carefully put away without a word. When Sunday came he found his newly decorated coat. Not to be undone he ripped the ruffles loose but left them attached to his coat and trailing behind -- to the chagrin of the ladies.

Payment for brother Cullum's preaching services was often made in vegetables and meat with whatever the small collection for the day might be.

Mention has been made that Cullum's father-in-law was a Methodist preacher. On one occasion they found themselves on opposite sides of the street each one preaching the message he held to be true.

He was invited to conduct a gospel meeting where he

had been several times before. One of the elders met him at the train station as usual. As they were traveling toward the man's home he said, "Brother Cullum, you aren't going to find things like they were when you were here before. The people of the church have withdrawn from me." Astonished, Cullum asked why? The elder said, "Well, I don't rightly know. You know how I helped build this church, I gave the most money, led the singing, hired the preachers, fired the preachers, and done near all the praying, I just don't know why they withdrew from me."

He preached in the Ostella community in Marshall County, Tennessee and baptized almost half of the members of the Springplace Presbyterian Church. One of the Presbyterian holdouts threatened to horsewhip Cullum and run him out of the country. Eventually the man became one of the preacher's best friends although he was never converted.

In the same community, the Methodist Church was having a meeting and Cullum attended. As was customary, the Methodist minister invited him to say a few words. Brother Cullum preached the gospel to them. The following Sunday many of the Methodist folks were at the Ostella Church of Christ and eventually obeyed the gospel.

Once after his sermon a lady accosted him saying, "What you preached isn't in the Bible." "Yes it is," he responded and showed her where it was in his Bible. She retorted, "Well it is not in my Bible!" He replied, "Oh yes, your Bible is just like my Bible." Her final remark was, "Well, if it is, I don't want it in there and I'm going to go home and tear it out!"

In those early days in the backwood communities

preachers did not automatically enjoy respect and courtesy. When he scheduled a meeting in Livingston, Tennessee, folks warned him that the local rowdies had run out of town every preacher who had gone there. Rather than back down, brother Cullum took that as a challenge. One night during the services he looked up and there was a Klansman at every window and door. The hooded men walked down the aisle carrying a cross, a Bible, and a flag. He stopped his lesson and they handed him a letter demanding that he read it to the assembly. He did so. It contained a warning to a certain man and woman in the audience who were cohabiting without marriage to straighten up their lives. As the night-riders were leaving they left a $25 contribution for the preacher. Later in the meeting they returned with $50 more for the preacher but specified that it was not for the songleader!

Brother Cullum knew and counted as his friends David Lipscomb and J. D. Tant. Lipscomb visited in his home and he moderated for some of Tant's many debates.

His preaching often took him into poor communities as well as those that were prosperous. On one occasion the preacher introduced Cullum saying, "Brother Cullum is going to preach today on knowledge and faith. Now the difference between knowledge and faith is this: You take sister Brown over there, she **knows** that baby is hers, now that is knowledge. You take brother Brown, he thinks that baby is his and that is faith."

Like most of our early preachers, brother Cullum worked at a secular job to support his family. At one time he worked at a department store, operated by a member of the Catholic Church. The proprietor was very considerate and always let Cullum off for his meetings and debates and

even continued his pay. When brother Cullum tried to talk to the man about the Scriptures, the gentleman smiled and said, "I don't need to read the Bible, that's what I pay the priest for."

Then, as now, when one held a meeting, the members would invite him into their homes for meals. While preaching in the East Tennessee mountains, an old sister invited him for Sunday dinner. She had him sit in the front yard while she put the meal together. When she called him to the table, there sat the meal -- turnip greens, cornbread and buttermilk. The lady said, "Brother Cullum, will you return thanks; if you are thankful, I am."

Once when preaching near Cookeville there was a young lady who attended the meeting and wished to be baptized. Her father was enraged. He locked her in her room and threatened to shoot preacher Cullum if he came around. Before the meeting was over the girl managed to slip away and Cullum baptized her. She was afraid to go home, so the family with which he was staying took her in. Sure enough the angry father appeared with gun in hand. Brother Cullum wanted to talk with him but his host insisted that he not. The host went out, locking the door behind him and finally calmed the raging man. The father did, however, sue Cullum for baptizing his daughter who was under age. When the case came to court in Cookeville, the charges were dismissed. A humorous thing happened in connection with the trial. When neighbors asked if brother Cullum was away preaching, his twin daughters who were very young replied, "Oh no, he's in jail in Cookeville for staying locked up in a room all night with a girl." We can imagine sister Cullum's trying to explain the real facts to the neighbors.

Will Cullum loved children. He always urged mothers to come and bring their children. He assured them that if the babies cried it wouldn't bother him. "If they can cry louder than I can preach, then I'll stop." It was a custom in those days when the meeting house was crowded to place the children on the pulpit with the preacher. His daughter recalled seeing so many children on the stand that he could not walk about.

Crying babies were one thing, but misbehavior, Callum would not tolerate during worship services. If people talked while he was preaching, he would stop and say, "my mother always taught me that it was rude to talk while others are talking, so I'll wait until you are finished." Such always got their attention.

When brother Cullum performed a wedding and the groom asked, "What do I owe you?" his stock reply was, "Whatever you think she is worth."

He was invited to hold a meeting for a church in Arkansas. When he got there both elders had decided to go on vacation during the meeting. Needless to say, the meeting never got off the ground. When he returned home to Nashville, he wrote a note to the *Gospel Advocate* saying he had gone to Arkansas and preached the funeral of a dead church.

Brother Cullum always tried to see the best in everyone. He seldom spoke a critical word about a person. Nor would he encourage those who had some gossip to spread.

Death came to W. J. Cullum in his seventy-first year after a brief illness. His daughter remembers that he had no fear of death. He went peacefully - he just stopped breathing.

Information taken from a biographical sketch written by his daughter. No name, no date, privately published.

RECOVERY REALIZED 1940 - 1950

The decade of the 1940's was a period when the Lord's Church in East Tennessee made tremendous progress in recovering the ground lost to digression. We are fortunate to have a report on the status of the churches prepared by brother J. Edward Nowlin and published in the 1947 Lipscomb Lectures. The material for this chapter will be extracted from his report.

In 1934 Nowlin preached in Athens, McMinn County. At that time there were six congregations in that county. In 1940 he held revival meetings in Nelson's Chapel, the only congregation in Blount County, and Morristown, the sole congregation in Hamblen County. He reports that there was not a full-time gospel preacher serving east of Knoxville to the state line.

In 1941 there were twenty congregations in the twenty-five counties of East Tennessee. Twelve counties had no congregation meeting within their boundaries.

In response to the question why the faithful churches were so few in East Tennessee, Nowlin said:

> The answer is, the Christian Colleges located in that area progressed beyond the doctrine of Christ and the broom of digression swept clean in the territory influenced by them. Johnson Bible College . . . and Milligan College . . . went digressive a generation ago, and

what few brethren there were who had the courage to lift their voices against the innovations promoted by the liberal-minded college men who preached for them were laughed to scorn and their feeble voices drowned in the ceaseless babble of those who wanted to be like the nations 'round about. Missionary Societies were multiplied and as many congregations as possible pledged their support. Ladies' Aid Societies were organized and used by the agitators to raise money by catch -- penney schemes for the purchase of musical instruments which were placed in church buildings over the protest of faithful brethren. Christian Endeavor Societies were formed for the young people. Organizations, super-organizations, and sub-organizations appeared demanding support and attention . . . Although they retained the name "Church of Christ," they ceased to be that church."

Over the years strong churches had sent preachers into the eastern part of the state for gospel meetings, but adequate follow-up was neglected. Nowlin continues,

> . . . whatever progress was made was largely sacrificed for lack of leadership and further teaching and encouragement. Small groups started that way were left to the mercies of their denominational neighbors. They were preyed upon by every hobby-riding, drifting preacher who passed that way; and many of them became dwarfed spiritually and fell into fanaticism, or became discouraged and embraced the wiles of the Devil . . . Some few faithful souls, however, remembered to read their Bibles and pray for help . . .

In 1941 the following congregations existed in East Tennessee:

> Oneida in Scott County; Patty and Old Fort in Polk County; Vonore in Monroe County; Nelson Chapel in Blount County; Eaton in Loudon County; Rockwood, Harriman and one rural church in Roane County; Laurel Avenue, Vestal, and Neubert in Knox County; Webb's Creek in Sevier County; Morristown in Hamblin County; Antioch (commonly called "Gun Town") in Hawkins County; Central church Johnson City and Pleasantview in Washington County; Kingsport and Bristol in Sullivan County; and Crandull in Johnson County.

The following counties had no congregations at that time:

> Morgan, Anderson, Campbell, Union, Claiborne, Grainger, Hancock, Jefferson, Cocke, Greene, Unicoi and Carter. In some of these, small groups had met for a while at different times, but later disbanded.

In 1941 there were four full-time preachers in the twenty-five counties of East Tennessee: Billy Norris in Knoxville, J. M. Lawson at Rockwood, Charlie King at Harriman, and V. E. Gregory at Kingsport.

By 1947 a number of new congregations had been established in East Tennessee.

> To date 24 new congregations have been established. They are: Wolf Creek in Scott County; LaFollette and Block in Campbell County; Oliver Springs in Roane County; Cedar Hill, Highland and Clinton in

Anderson County; Maryville in Blount County; Lenoir City and Greenback in Loudon County; Arlington in Knoxville, Knox County; Sevierville and Marshall's Grove in Sevier County; Newport, Burnett's Gap and Ball's Chapel in Cocke County; Greeneville in Greene County; Fordtown in Sullivan County; New Harmon in Johnson County; Elizabethton in Carter County . . .

Several congregations had been reclaimed from the Christian Church: Raven's Branch in Cocke County; Mt. Olivet in Greene County; Centerview and Rock Hill in Carter County.

Meeting houses had been built or purchased in Bristol, New Harmon, Johnson City, Kingsport, Greeneville, Morristown, Newport, Sevierville, Lenoir City, Maryville, Oneida, LaFollette and Knoxville. To protect their property, brethren were placing restrictive clauses in their deeds against such unscriptural practices as instrumental music in worship and the doctrine of premillennialism.

Twenty preachers serving East Tennessee churches on a full-time basis in 1947 were:

Billy Norris in Maryville; Charlie King in Harriman; S. F. Timmerman and Charles Holt in Oak Ridge; Creed Spurgeon in Sevier County; J. B. Jordan in Clinton; J. M. Gainer and Sidney Astin in Knoxville; Willie Bryson in Lenoir City; E. G. Crouch in Morristown; E. W. Guthrie in Rockwood; Boggs Huff in Oliver Springs; W. G. Bass in LaFollette; J. B. Gaither in Oneida; J. D. Boyd in Newport; J. E. Bacigalupo in Greeneville; V. E. Gregory in Kingsport; Willard

Conchin in Elizabethton; Thomas H. Burton in Bristol; and J. Edward Nowlin in Johnson City.

Other good men preached as they supported themselves in secular employment.

Brother Nowlin suggests five factors that contributed to the rapid growth of the forties:

1. The large defense plants established in Oak Ridge, Kingsport, and Bristol during the war years which brought thousands of workers into the area including substantial numbers of Christians.

2. The growth of the Tennessee Valley Authority had a similar impact on the churches.

3. Use of radio and newspapers for evangelistic outreach was very fruitful. Fifty people had been added to the Johnson City congregation alone as the fruit of their radio broadcast.

4. Faithful preachers who left larger, more stable churches in other areas and moved to East Tennessee to build up the Lord's cause.

5. Strong evangelistic churches who were willing to invest their money and interest in this mission field.

In the year 1947 only the following congregations were self-supporting: Laurel Ave., Vestal, and Arlington in Knoxville, Rockwood, Harriman, Highland (now Highland

View) and Cedar Hill (now New York Ave.) in Oak Ridge, and Maryville.

Cedar Hill was assisting the small congregations in LaFollette, Clinton, and Oliver Springs.

Opposition to the Bible way was widespread and militant. Nowlin speaks of the **ridicule** they received,

> . . . denominational preachers and their flocks have beheld our poor beginnings and mocked . . . creed bound opposers . . . called us . . . uncomplimentary names; such as, 'that little bunch,' 'Nowlin's crowd,' 'mud-heads,' 'Campbellites,' 'narrow,' and 'anti's.' They . . . blasphemed the gospel of Christ by calling it 'Campbellite hash' and 'water salvation.' They . . . sought to arouse prejudice against us by saying that 'they think they are the only ones who are going to heaven' and 'if Nowlin is right, the majority of the people of this city are bound for hell'."

Religious debates were common in those days. S. F. Timmerman engaged a Congregationalist minister at Glen Mary in Scott County. Brother Thomas H. Burton debated a Baptist at the courthouse in Bristol. Nowlin conducted four public discussions with Christian Church ministers. It was generally the policy to debate any honorable and representative man who was anxious to do so.

W. G. Bass and Boggs Huff frequently went to denominational meetings and stood up to testify when opportunity presented itself. "The pianist in a Baptist meeting at LaFollette was impressed with the truth from one of brother Bass' testimonies, and later obeyed the gospel."

Aggressive gospel workers frequently encountered

abusive language. They counted it a joy to suffer dishonor for the name of Jesus.

By 1947 our Lord's cause had been greatly improved in East Tennessee. There were forty-three congregations with twenty full-time workers. Then only seven counties lacked a congregation which worshipped after the New Testament order.

J. Edward Nowlin, "The Work in East Tennessee," The 1947 Lipscomb Lectures, Nashville: Gospel Advocate, 1948.

J. EDWARD NOWLIN
MISSIONARY OF RECOVERY

In researching the history of the Lord's church in East Tennessee the author was impressed by the labor and tremendous influence of brother J. Edward Nowlin. Almost anywhere he looked, that name cropped up. We are indebted to him for much of the prosperity we enjoy today for he cleared the path through the forest of denominationalism that makes our present situation possible.

J. Edward Nowlin was born in East Tennessee in the year 1909. The blood of the American Indian flowed in his veins. He grew up in Missouri. His early years were spent in the Baptist Church. As a young man he heard the primitive gospel preached and received with meekness the implanted word. He was thus baptized into Christ. He was eager to learn more about his new found faith and to share it with others.

Nowlin traveled to Nashville in 1932 to enroll in David Lipscomb College where he was privileged to study the Bible at the feet of the great and godly H. Leo Boles. In addition to his classroom work, he was a member of the school's debate team. The training and experience he got in that program proved invaluable later as he was called upon to defend the truth in numerous public debates with the proponents of error.

While a student at Lipscomb, J. Edward made the

friendship of young men who went on to become notable leaders in the church: Batsell Barrett Baxter, A. Clay Pullias, Willard Collins, B. C. Goodpasture, and Norvel Young. He made the acquaintance of brother A. M. Burton, Clyde Shacklett, and other prominent leaders in the Nashville churches. These contacts proved helpful later on when he needed to raise funds for his mission endeavors.

Upon graduation in 1934, the young preacher moved to Athens in McMinn County, East Tennessee. Some three years were spent working in the Lord's church in Athens. There were six small congregations in McMinn County at that time.

In the year 1937 the Nowlins moved to Sparta in White County, Tennessee. This was a large flourishing congregation that had been founded a hundred years before. The membership numbered upwards of 600.

The Sparta church sent brother Nowlin to East Tennessee for two mission meetings in 1940; one at Nelson's Chapel in Blount County and the other at Morristown. While on this trip he traveled throughout the region as far east as Kingsport. His soul was stirred by the great need for preachers to sow the gospel seed among the residents of this vast mission field.

In the spring of 1941 he resigned his work at Sparta and moved to Johnson City supported by Sparta, Laurel Avenue church in Knoxville, Morristown, and Nelson's Chapel. He entered a region of 25 counties with only 20 faithful churches. Twelve of those counties had no congregation meeting within their boundaries. Only four men were devoting their full time to preaching the gospel in the area. Other "tent-makers" preached as their time allowed.

Arriving in Johnson City in the month of June,

brother Nowlin "hit the ground a running." The little band of Christians in Johnson City had been recently forced out of the Locust Street Church by false teachers of premillennialism. They were meeting in the Columbus Powell School. Organizing them was his first order of business. Radio time was secured on station WJHL, and the gospel was sent beaming throughout the region. The Reed Avenue Church in Nashville supplied him with a tent for evangelism. He not only preached in numerous gospel revivals, he sought out other good men to come over and help the Cause. He encouraged churches to support missionaries for the region, to supply working funds, and to help in constructing meeting houses.

After a year of work, he could report seven tent meetings from June 14 to September 22, weekly radio lessons, twenty-seven baptized, and seventy restored, four Christian Churches won to the Lord's side, and a successful debate with the digressives. He had averaged driving in his work some 2,000 miles each month. Given the state of cars, tires, and roads in those days, that alone was a remarkable feat.

At the close of his second year, the number of congregations had increased dramatically. Sixteen new churches could be counted; some organized from scratch, others won from the Christian Church.

Two more debates had been conducted. One with Dale Wilhoit of the Christian Church at Jonesboro, the other with M. B. Miller, of the Christian Church at Clinchport, Virginia.

In addition to his combat with the Christian Churches, there were clashes with the Baptists, Jehovah's Witnesses, and Premillennialists.

To more effectively reach the members of the Christian Churches, brother Nowlin wrote two tracts entitled "The New Apostasy" which noted the errors of the Christian Church and how they had departed from the Bible; and "Mechanical Instruments of Music in Worship." These powerful booklets were circulated without charge and scattered through the length and breath of the land.

By November 6, 1943, he had developed the Johnson City Church to the point of selecting and ordaining elders and deacons. In 1944 land was purchased for a permanent meeting house. Construction began in April 1945. A year later on April 7, 1946, the building was dedicated for use. The attendance had grown to 113 on Lord's days.

At the end of four years of tireless labor, he could report that the region then had 46 congregations, an increase of twenty since he started his work. Of course, brother Nowlin did not do all the work nor did he attempt to take the credit. However, his labor had benefitted every church in the region.

In January 1949, he resigned his work in Johnson City and took up the challenge with the Maryville church in Blount County.

Brother Nowlin was a multi-talented man. Besides being an excellent preacher, debater, and church builder, he was an accomplished sign painter. He used his skills to prepare signs for the churches and charts for his preaching. He was a licensed pilot. He owned his own plane and used it to reach distant appointments.

Brother and sister Nowlin had two sons and a daughter. Their daughter is married to a gospel preacher.

When the controversy over church cooperation, orphan's homes and benevolent assistance to the non-

Christian arose in the 1950's. Brother Nowlin cast his lot with those who oppose such activities.

Today brother Nowlin lives in retirement in Perry, Florida. He serves as an elder in the local church.

More than any other individual, the Churches of Christ in East Tennessee are indebted to J. Edward Nowlin for his trailblazing efforts in restoring New Testament Christianity in this part of the world.

Information was gleaned from "The Minute Minder," bulletin of the Central Church in Johnson City, Tennessee, 1942-1946, and personal correspondence with J. Edward Nowlin.

BEN HOOPER ANDERSON

Among that generation of faithful preachers that labored diligently to rebuild the shattered cause of Christ in East Tennessee was Ben Anderson.

Ben was born to Matthew D. and Sarah Cason Anderson, near Gainesboro, Tennessee, June 6, 1910. He grew up on a farm where hard work was the order of the day. Following his high school days, he attended Tennessee Polytechnic Institute at Cookeville.

In 1932 he made his commitment to follow Christ and was immersed by W. W. Slater. A year later he preached his first sermon at the Locke's Branch Church.

For nine years brother Anderson taught elementary school. During those years he assisted numerous struggling congregations by filling Sunday appointments and conducting gospel meetings. Among the churches he served in his early years were Richmond's Chapel, Colombus Hill and New Salem in Jackson County.

Ben was married to Lucille Elkins in 1938. One child, Julia Faye, was born to that union. She eventually married Ben Flatt, who is the capable and faithful preacher of the Grundy Street Church in Tullahoma.

During those early years, times were so hard that many times brother Anderson had to hitchhike or walk to his preaching appointments. Having to travel some 10 miles to the Union Hill Church in Jackson County, he would set

out at 7:00 a. m. in order to reach his destination by 10:00 should he have to walk the entire route.

For a short period prior to 1947, Anderson worked in Oneida helping to build up the struggling work. During this term of service, his family remained in Jackson County. This worked a special hardship on all of them. From 1947 through 1949, he worked with the young church in Jamestown. A second tour of duty was served in Oneida from 1949-1954.

The mountain people were often fiercely prejudiced against anyone who came preaching a message different from, or one that challenged, their denominational traditions. Brother Anderson loved to preach on the town square with loud speakers mounted on top of his car. In this manner, he carried his powerful gospel lessons right to the front lines of the opposition. His daughter remembers seeing an outraged band of sectarians attack him and tear his shirt off of his back. He also made good use of a tent for his evangelistic outreach. Brother L. P. Shanks of Crossville gave him a two-pole tent which was used regularly in the warmer seasons of the year.

Our subject also was gifted with literary skills. Along with brother J. B. Gaither, he edited the *Gospel Witness* magazine, a nicely done monthly paper. Subscriptions were 50 cents per year. He authored several gospel hymns that were published: "Greet The World With A Smile," "I Know I'm On My Way," and "He Rules In My Heart." The latter two were published by W. W. Slater in a volume entitled "Gospel Melody Songs" in 1958.

His last ministry was with the Lantana Church in Cumberland County, Tennessee (1954-1960). The congregation prospered under his leadership. Attendance and

contributions increased; a preacher's home was built, and the auditorium was enlarged. He held seven tent meetings during his first year in that community. Many souls were won as a result of his efforts. During his years at Lantana, he originated and edited the *Lord's Way*, a monthly paper published by the congregations of Cumberland County. At the time of his death, it had a circulation of 2,500. For all of his activity, his salary never exceeded $87.50 per week.

Death came swiftly, suddenly, and unexpectedly to brother Anderson. On September 9, 1960, Anderson, his wife, and daughter were driving on Highway 56 near Gainesboro when a truck, on the wrong side of the road in a curve, smashed into their car. The driver was under the influence of alcohol. Brother Anderson was penned in the wreckage and died shortly from multiple wounds and fractures. His wife and daughter survived.

Funeral services were conducted on September 11 at the Gainesboro Church of Christ with his good friend and co-laborer, J. B. Gaither officiating. Fellow ministers of the Lord's church were his honorary pallbearers. He was buried in the John L. Clarke Cemetery near Gainesboro.

Thus ended the story of one of the tireless pioneers who reestablished New Testament Christianity in East Tennessee. We owe far more than we know to such men as Ben Anderson.

Information supplied by Mrs. Julia Flatt, daughter of Ben Anderson.

PREACHING IN THE 50's -- HOW IT WAS

In 1951-1952, brother Bruce Curd was preaching at Mountain City in upper East Tennessee. He recalls the following interesting incidents.

While baptizing a very large fellow in a swift stream, brother Curd lost his footing. He was almost immersed himself. An onlooker remarked that he was hoping he would fall into the water. On one occasion he baptized fourteen people in a stream at night under the headlights of a car. The stream bed was muddy and he sank in the mud to his knees.

Throughout East Tennessee, our preachers had to do battle with the preachers of the digressive Christian Churches. Our brethren proved themselves equal to the task, winning scores of converts from that erroneous system. During his tenure at Mountain City, Bruce Curd engaged M. B. Miller of the Appalachian Evangelizing Association in a written debate on the subject of instrumental music in the worship of the church. Miller also debated brother J. Edward Nowlin of Johnson City.

On one occasion as brother Curd was visiting a Christian Church discussing points wherein they differed, the man was so nervous that he carved a yardstick to pieces with his knife. Unable to meet their Biblical arguments, he finally ordered them out of his house.

A certain lady was converted from the Christian

Church. Her husband ran the local barber shop. As brother Curd sat in the barber's chair getting a hair cut, her husband, who was also a member of the digressive church, threatened to shoot those Church of Christ preachers "to kingdom come" for winning his wife away from his church. Brother Curd admits that he was nervous as the irate barber began sharpening his razor. We are glad to report that he escaped unharmed.

THE PRESENT GENERATION

CLAXTON CHURCH OF CHRIST
OAK RIDGE, ANDERSON COUNTY

The Claxton Church had its genesis in a tent meeting in 1952, conducted by Billy Nicks near Old Edgemoor Road. Several residents from the community came to hear the old Jerusalem gospel proclaimed. Among those in attendance were Mr. and Mrs. J. B. Kendrick. This fine couple opened their home and invited all of those interested to assemble with them. Twenty-two people were present for the first Lord's day service. Brother Bill Phillips conducted Bible studies in the Kendrick's home. Louis Johnson and Paul K. Sherrill led singing in the early days.

The first to be baptized into Christ were Mr. and Mrs. J. B. Kendrick, Mr. and Mrs. D. P. Graham and Whiz Kendrick.

In 1953 the little band met in the Claxton Store House and the Post Office. By 1955 they were able to purchase a lot on Old Edgemoor Road. Brother Marvin Redmon led the men in constructing a basement building. They met in the basement for several years. The upstairs auditorium was completed in 1966. In the early years local brethren filled the pulpit on a part-time basis. In 1956 David T. Reeves became their first full-time minister. Other men who have served Claxton as ministers include Ernest Bently, Guy Woodall, Jim Gary, Roy Bundy, Roy McConnell, Bill Russell, Jim Barron, Charles Williams, and Tim

Berry.

Elders were appointed in 1973. Roy Bundy, Bill Russell (deceased), and Tripp Swindle were the first to fill this post. Deacons were chosen the same year. C. G. Bray, Guy Turner, and Charles Williams were selected to serve.

Since 1980 Billy Nicks has served as the preacher for the Claxton Church in addition to his teaching duties at the East Tennessee School of Preaching and Missions. Claxton invests heavily in supporting the training of preachers in the school. They provide housing for a student preacher as well as financial support.

A new double story annex was added to the old building in 1986. It consists of classrooms, office, fellowship room with kitchen and four restrooms.

With the preaching leadership of brother Nicks the church has enjoyed its best years of stability and growth. The future of the Claxton church is bright indeed.

Information supplied by Debbie Swindle and Billy Nicks.

CHURCH OF CHRIST
CLINTON, TENNESSEE

The initial meeting of the Church of Christ in Clinton, Anderson County, Tennessee, was on February 7, 1943. Six souls assembled for that first service: Bonnie and Iva Grissom, O. B. Trammell and his son Byron, and brother and sister Robert Waters. Brother O. B. Trammell's wife, Hazel, and their daughter, Marjorie, were present the next Sunday. Hazel Trammell is the only charter member who is still alive and attending at Clinton. The first contribution was $6.50. Others who soon began to attend the new congregation were: Iva Mitchel and son, Jerry; Mrs. A. S. Algood, S. J. and Hazel Russell and children Gale, Don, and Joe; Mabel Lancaster; Mrs. Roy Rowland; Robert and Cora Sadler and children; Robert and Rosie O'Neal; and Ben and Minnie McAllister and children.

The first meetings were held in the mobil home of Robert and Ariel Waters on Highway 61, between Clinton and Oak Ridge. The Waters had been New Testament Christians before moving to Clinton from Wilson County, Tennessee.

Soon the young church was able to rent an old union hall on Highway 25-W in Clinton. On March 6, 1944 they purchased this property from Mr. W. G. Giles. The hall served as their assembly place for three years. It was then demolished and a new building erected. While the new

facility was under construction, the congregation assembled under a tent.

By 1959 the church had outgrown its home. Property was purchased a short distance away at 500 North Main Street. A new building was completed in 1964. It has a seating capacity of 400, seven classrooms and an office.

In 1963 land immediately behind the meeting house was purchased and a minister's residence built. M. H. Tucker and his family were the first to occupy the preacher's home. Additional property just south of the church building was purchased in 1982 allowing for future growth.

The first preacher for the Clinton congregation was S. F. Timmerman. He was working as minister for the Harriman church and would visit Clinton and conduct services on Sunday afternoon. Other brethren who preached in the early years included E. E. Mitchel, J. A. Summey, Persey Manning, brother Freeman, and J. B. Jordan. Jack Johnson of Oak Ridge often filled the pulpit when regular preachers were absent. Others who have served the Clinton family are G. W. Nicholas, Bill Phillips, Clifford Reel, James McGill, Phil Evanson, M. H. Tucker, Jack McAmis, Mike Kirk, Tommy Irons, Gary Kelsey, Richard Powlus, and Waymon Summers. Arthur Pigman is the present minister. He has enjoyed a long and successful work with the congregation.

Among the preachers who conducted meetings in the early years were brother Plunket, W. G. Bass, J. B. Jordan, Clifford Reel, Bill Long, and Garland Elkins.

The Clinton church has had a weekly radio broadcast for many years, which has taken the gospel message into their community. They have been deeply involved in the Teenage Christian Camp and the East Tennessee School of

Preaching and Missions.

At the present time Carlos Herren and Jim Nash lead the congregation as elders. Herman Herren, Carl Rutherford, and Bill Eads serve as deacons. The membership is approximately 115.

The Lord's church in Clinton is firmly established and has a bright future before it.

Information supplied by Arthur Pigman.

HIGHLAND VIEW CHURCH OF CHRIST
OAK RIDGE, ANDERSON COUNTY

In August of 1944 some forty members of the Cedar Hill (later New York Avenue) church agreed and planned to establish a new congregation on the west side of Oak Ridge. The separation was amiable and with Cedar Hill's blessing. It was felt that it would relieve overcrowding at Cedar Hill and be more convenient for those who lived on the west side of town.

The first place of meeting was at Robertsville School, Calvin Van Hooser was the founding preacher. Among the original members were brother and sister A. Bryan, brother and sister Ernie Griggs, sister Harriet Hawkins, brother C. E. Colley, sister Heyden Clark, brother and sister W. O. Gentry, sister Juanita Hendon, brother Ray Kinslow, brother and sister Jess Love, sister Catherine Murray, brother and sister Murray, brother and sister A. L. Mynatt, brother and sister J. H. Mynatt, sister Nola Norris, brother and sister A. L. Stewart, sister Betty Stewart and brother and sister Calvin Van Hooser. Other names are lost.

After a few weeks the young congregation moved to the new Highland View School where they continued to meet for the next sixteen years. From this school the church took its name.

Before 1944 was past, elders had been selected and appointed. A. Bryan, Sr., brother Murray, A. L. Mynatt,

and Jess H. Mynatt were given the sacred charge. Among the earliest deacons appointed were: Ray Kinslow, a brother Bills, Jess Love, W. O. Gentry, and Fred Bogle. The Highland View Church was assisted financially for a short time by the Cedar Hill brethren. Growth was rapid as the western section of Oak Ridge was completed. Brother Van Hooser resigned in September of 1946 following the sudden death of his wife. His replacement was Charles A. Holt who served from 1946 - 1949. Brother Holt later gained notarity as a champion of the "anti-orphan's home" and anti-cooperation doctrine that divided the church, although he did not teach those doctrines while serving Highland View.

The year 1946 saw T. A. Hall and Jess Love added to the eldership. Fred Bogle was appointed the year following (1947).

Highland View's first effort in mission work was begun in 1947 when they assisted brother Willard Counchin as he worked with the little church at Sevierville.

In 1948 the elders were J. H. Mynatt, A. L. Mynatt, Jess Love, T. A. Hall, and Fred Bogle. R. M. Presnell, T. D. Johnson, W. T. Mason and F. L. Collier were deacons. Charles Holt preached and H. M. Hughes was the song leader. Membership was 210 with a high attendance of 400. The contribution was $200 per week. The transient nature of Oak Ridge's population affected the churches, there being a continual turnover of members.

Brother Holt completed his tour of service in October of 1949. He was followed by Charles G. Lemons who stayed only five months.

In August of 1950 Billy Nicks moved to Highland View. Under his preaching leadership a new burst of activity was seen in the congregation. Brother G. B. Ryan was

added to the eldership in 1950. In June of 1951 the church moved its assemblies to the Oak Ridge High School. Soon thereafter they were able to purchase a lot across Providence Road from the school and plans for a permanent meeting house were laid. Four years later in August of 1955 their lovely meeting house was completed.

Brother Nicks was zealous for spreading the kingdom into new areas. In 1951 the Highland View brethren sponsored a tent meeting in the Claxton community near the Anderson/Knox County line. This resulted in the establishment of the Claxton Church which is today a prospering congregation. In 1953 a similar evangelistic effort in the Karns community of West Knox County resulting in the beginning of the Karns Church. While at Highland View, brother Nicks assisted in the planting of four churches. In 1955 the Nicks family left Oak Ridge for a tour of mission service in Nigeria, West Africa.

In October of 1955 Garland Elkins moved to Oak Ridge to serve the church. His tenure spanned eleven years. Brother Elkins evangelized by radio and by lessons printed in the local newspaper. Elders appointed during this period were Al L. Whaley (1961), Comer W. Tays (1966), and Ernest L. Bently (1966).

A mission effort was begun in Greenville, North Carolina in August of 1961. The church provided support for brother C. E. Mannon for six years while the church was being established and a meeting house and minister's house were built.

At home a building expansion project was begun and completed in 1961 with two wings being added. In 1964 a four-bedroom preacher's home was constructed adjacent to the meeting house.

In 1964 the church assisted in the establishment of the church in Jellico, Tennessee. Highland View provided a full-time minister and, with the help of other congregations, built a modern meeting house. After several fruitless years the Jellico church dissolved in 1985.

The church cooperation controversy troubled the brotherhood during the fifties, but sound preaching in the pulpit and good elders saved Highland View from being damaged by it.

In December of 1966 brother Elkins concluded his long and fruitful ministry in Oak Ridge. James M. Yates was chosen to succeed him. He served from February 1967 to June of 1970. Brother J. H. Parks (1967) and Marvin Spann (1968) were added to the eldership during his ministry.

Hugh Counts came to Highland View in August 1970, continuing his work until February 1973. During his stay, Erb Mowery was added to the eldership. A busy program of spiritual activities and mission work was maintained.

In June of 1973 John Payne came to work with the church. He had just recently returned from a tour of missionary service in New Zealand. John was a man greatly loved by all. He concluded his labors in Oak Ridge at the end of 1975.

Graham McKay moved to Oak Ridge in January 1976. Graham had formerly served the Lord in Japan and Hawaii. During his years brother Hoyt Huston was appointed an elder. Jerry Laxson, a student at the East Tennessee School of Preaching and Missions, was invited to serve for a short period of time as an apprentice with brother McKay. In 1977 brother Bill Nicks returned to Highland View as the

pulpit preacher while brother McKay continued as director of evangelism until 1980.

Brother Nicks served the church at Highland View until 1980. During that time he taught part-time in the East Tennessee School of Preaching and Missions. Upon his resignation in 1980, he joined the school on a full-time basis as the director of the program.

Robert Carrell assumed the pulpit duties in November of 1980 and continued until May of 1987. Brother Carrell was a capable preacher and had greatly blessed the church. The present membership (1986) consists of 166 families, a total of 285 members. The current elders are Hoyt Huston, Don Henderson (1985), and Harold Standifer (1985). Sid Snyder currently serves as youth minister. David Schonhoff assumed the pulpit duties July 12, 1987.

Deacons who have served,not already named,include: E. L. Bently, H. A. Parker, H. D. Cofer, L. E. Hart, W. R. Johnson, J. H. Parks, A. L. Whaley, S. A. Gibbs, M. R. Keen, W. T. Leggitt, C. D. Maberry, E. H. Mowery, L. L. Pilgrim, C. W. Tays, R. A. Nance, E. M. Egner, Bruce Mynatt, Ken Bowers, Hoyt Huston, Ken Smith, Floyd Shook, Marvin Spann, Milo Ward, Norman Allmon, Reel Case, Bill Eads, Earl Robertson, Bill Baucum, Mike Butler, David Cunningham, Ray Smith, Frank Turpin, Roger Vanover, Dennis Connelly, L. M. Hart, Joe Lochamy, Jack McAmis, Johnny Moore and Coleman Wright.

Highland View continues to be active in mission work. A major work being supported is that of brother Eddie Payne among the black people of Port Allen, Louisiana. Works are also supported in Scotland, Hong Kong, Japan, among the Hispanics in Miami, Florida; Mascot, Tennessee; Powell Valley, Tennessee; Cape Ann, Massachusetts;

and a prison ministry.

Over the years an extensive benevolent work has been conducted. The sisters of the church maintain a large used clothing room which supplies the needs of many needy people. A pantry is kept stocked with food and used household items are gathered for distribution. Other benevolent work includes support for several homes for needy children. Presently the church invests heavily in the East Tennessee Christian Services. They provide rent free their former minister's house for the care of foster children.

Also the church supports the training of gospel preachers at the East Tennessee School of Preaching and Missions.

We salute the Christians of the Highland View Church of Christ for years of faithful service to the Lord. Many will be with Christ in eternity because of their works of love.

Information supplied by W. O. Gentry.

LAKE CITY CHURCH OF CHRIST
ANDERSON COUNTY

The Church of Christ in Lake City had its beginning in 1946. W. G. Bass and J. B. Jordan began by teaching in the homes of interested citizens in and around a mining camp called Beech Grove. Later they conducted a tent meeting in Lake City where several believed and were baptized. Bass and Jordan would attend meetings of denominational churches. When the people were invited to testify, they would stand up and preach the Truth to those present. Among the first converts were Mr. and Mrs. H. B. Amas. Like Lydia of Philippi, this family opened their home to the little band of Christians for a meeting place. When the number of disciples grew, they removed a petition between two rooms to accommodate the crowd. Later the congregation purchased the Amas' home and used it until the present meeting house was erected. At that time the Amas' house was demolished to make way for the new structure. The church building is situated at the corner of Adkins and Leach Streets.

Following the departure of Bass and Jordan, brethren from Clinton and Oak Ridge drove to Lake City and conducted services on Sunday afternoons. Among those early helpers were C. E. Colley, Clifford Reel, Roy Bundy, Lonnie Anthony, Phil Evanson, Ernest Bently, Hoyt Houston, and Milo Ward.

With assistance from stronger churches, brother Ed Hoover moved to Lake City and worked as a full-time evangelist. Following Hoover's departure in 1965 brother Daniel Sullivan took up the work. He was partially supported by the Pennington Bend church in Nashville. During his stay, a larger auditorium was erected which continues to serve the church to the present. Brother Sullivan completed his work in Lake City in 1969.

Following brother Sullivan's departure, the congregation relied on men who were attending the University of Tennessee to do their preaching. Among those who filled the pulpit at this point were Tommy Irons, Robert Dedman, and Mike Kirk.

After brother Kirk, the congregation used students from the East Tennessee School of Preaching and Missions in Knoxville.

In 1974 Cordell Lee of Cookeville, Tennessee, moved to Lake City to take up the work. He was supported in part by the Sycamore church in Cookeville. Brother Lee took classes at the East Tennessee School of Preaching while at Lake City and completed his education there.

Other preachers who have labored at Lake City include Grady Scott. Tim Medford presently serves the church and supports himself through his secular work.

The Lake City church numbers some 25 members. They do not yet have elders and deacons.

Information supplied by Woody Byars.

NEW YORK AVENUE CHURCH OF CHRIST
OAK RIDGE, ANDERSON COUNTY

The dark and dreary days of World War II brought the light of the gospel to much of East Tennessee. The establishing of the great atomic energy plants in Anderson County gave birth to a new city called Oak Ridge. Thousands of workers were brought into the area, many of them were New Testament Christians.

The Cedar Hill congregation first assembled on October 31, 1943 in Building No. 396 in Grove Center. Billy Norris of the Laurel Avenue Church in Knoxville and S. F. Timmerman of the Harriman Church, came to speak on alternate Sunday afternoons until May of 1944. At that time brother Timmerman became the full-time minister for the new congregation. Among the original members were brother and sister A. L. Longshore, John Drury, Professor Oliver, and Jess and Margaret Love. The group met for a while in the Pine Valley School. They then moved to the Cedar Hill School and took the name of Cedar Hill Church of Christ.

The present building on New York Avenue was entered on September 5, 1951. At that time the name was changed to the New York Avenue Church of Christ. The first elders of the congregation were Russell Bailey, H. E. Garner, A. L. Longshore, and Guy Roger Vanderpool. The first deacons were Thomas Haynes and James Judkins.

Among the ministers who have served the church are S. F. Timmerman (1944-1948), (he went on to work as a missionary in Belgium and Canada), Emerson Flannery (1948-52), Clifton Trimble (1952- ?), Jimmy Eaton (1955-1959), Hugh Piper (1959-1961), Gordon Ricketts (1961-1967), Charles E. Crouch (1967-1972), Robert Qualls, former missionary to the Cameroons in Africa (1973-1978), and Dan Harless, Jr. (1979 to the present). A host of young men also served the church as part-time or associate ministers. John Verble presently fills this post.

When the controversy over church cooperation and benevolent homes troubled our brotherhood in the 1950's and 60's, this church stood strong against the schismatics and helped to block their progress in Oak Ridge. Only a small handful were led astray.

From the beginning this church has been mission-minded. New York Avenue has assisted in the establishing of the following congregations in East Tennessee: Oliver Springs, Jefferson City, LaFollette, Clinton, Farragut, Kingston, Norwood, Lake City, Scarboro, and Mascot.

Other good works engaged in included a prison ministry at Brushy Mountain Prison, Petros, Tennessee; support of several homes for needy children; the Herald of Truth television outreach, and the Christian Student Centers at Cookeville and Knoxville.

The church has assisted numerous students as they prepared for the ministry and many overseas missionaries. Alan Eason, one of their young men, served several years as a missionary in Germany. They presently help Jean Enochs, medical missionary to Belize. One of the most successful works of the New York Avenue church is their Bible Correspondence study program. Thousands have

studied God's word through this program. A Thursday Bible School for children has been very successful. Virtually every good work undertaken by God's people in East Tennessee has received encouragement and support from these brethren.

The present elders are L. L. Anthony, C. E. Colley, L. J. Davis, Hicklin Harrel, and Walker T. Smith. Membership in 1986 was 268. An active program of teaching and service is provided by the elders.

The church at New York Avenue has been a great influence for good throughout East Tennessee: strong, stable, sound, dependable, and ready unto every good work.

Information provided by the elders.

SCARBORO CHURCH OF CHRIST
OAK RIDGE, ANDERSON COUNTY

The Lord's church first assembled in the Scarboro community of Oak Ridge in July of 1949.

The elders of the New York Avenue church in Oak Ridge had commissioned deacons T. H. Reynolds and R. L. Wilson to make plans and provisions for planting the new congregation among the 400-500 black citizens of their town. Brother Marshall Keeble of the Nashville Christian Institute was invited to conduct a gospel meeting to launch the work. Being unable to come, he recommended William Whitaker of Jacksonville, Florida. A better man could not have been found.

Diligent effort was made to advertise and promote the meeting. Handbills were delivered to every house in the neighborhood. Scores of postcards were mailed. A tent was erected on a recreational lot in the business section. The meeting began the first Sunday in July. Brother A. Neudlous of the Park City Church in Knoxville was a great help during the meeting. The preaching was superb. Brother Whitaker made good use of colorful charts in his preaching. His sermons were full of Scripture and hard-hitting. His wise use of humor made his audience enjoy the lessons even when their own faith was challenged. With boldness he proclaimed the old-time gospel. For two weeks people both black and white, flocked to the tent, but only one or

two responded to the Lord's invitation. It was decided to extend the meeting two additional weeks. By the last night, nine precious souls had obeyed the gospel. There being no baptistry in Oak Ridge, the converts were taken to a creek off of "G" road and immersed in a pool of water. The first members of the Scarboro Church were Perry Suber, sister Bert Suber, Ann Shipe, Marshall Roach, Zoma Roach, Willie Mae Land, Eula Horton, Sonny Howard and one other lady now unknown.

The Scarboro School was secured for a meeting place on Sunday mornings and Thursday evenings. Rent was $8 per month. Brother T. H. Reynolds taught the Bible class and various brothers of the New York Avenue and Park City churches preached for the saints. Among those that did the preaching were T. H. Reynolds, A. L. Steward, John Enoch, E. J. Huff, C. E. Colley, and Ralph Wilson from New York Avenue and brother M. G. Maxwell and others from Park City.

Brother Eldridge Butler of Chattanooga became the first full-time preacher for Scarboro in 1950.

When available land was located the New York Avenue church purchased the lot on Hampton Avenue; brother Bill Malone drew the plans for a meeting house.

J. H. Horton was baptized in 1951. Later he served as the first treasurer of the church. In the absence of elders, the men of the church conducted the congregation's business in monthly meetings.

In 1951 Worth Hendersen was converted. He was sent to Marshall Keeble's Nashville Christian Institute for intensive Bible training. Unfortunately he fell away and returned to denominationalism.

Brother Butler resigned his work in 1952 and was

replaced by M. F. Holt. Under his leadership the church steadily grew. By 1953 there were twenty-five members with Lord's day attendance running some thirty-five. Contributions averaged $32 per week. Brother Holt took the lead in raising funds to build a meeting house for the church. He raised some $1200. This along with the backing of the New York Avenue brethren was sufficient to launch the building project. By July of 1954 the building was sixty percent completed. A loan of $3000 was obtained from a local bank and brother Sadler of the Clinton church was employed to complete the project.

In 1954 brother Holt resigned. He was followed by Milton Payne. Membership at that time was 27.

For several years the New York Avenue church sponsored a gospel meeting in the Scarboro community. This practice continues with the church now bringing its own men. Among the preachers who have conducted revival meetings are William Whitaker, John Harris, Carl Taylor, Jimmie C. Steele, John Rouser and brother Fred Jetter.

The church has been greatly helped by the leadership provided by Charlie Stevens, James Hawkins, Sr., and James E. Steele.

Other preachers who have served at Scarboro are William Whitaker (1954-1955), William McCluskey (1956-1965), Philip Smith (1966-1968), Robert Byas (1967-69), Henry Clay (1969-1971), MacArthur Moore (1971-1979), Ulysses Wilhoite (1979-1981), Edward Howard (1981-87). Brother Howard is a graduate of the East Tennessee School of Preaching and Missions. Brother Charlie Stevens has frequently filled the pulpit in the absence of other preachers.

The present membership at Scarboro is approximately 60. Of the original nine members, only sister Zoma Roach is still worshipping there. The congregation is prospering in love and understanding. Her future is bright.

Information taken from a history written by Ralph Wilson of the New York Avenue church and published in a 36th Anniversary Program brochure of the Scarboro Church of Christ.

ALCOA CHURCH OF CHRIST
BLOUNT COUNTY, TENNESSEE

The Lord's work in the Alcoa community was launched in 1944 when the Maryville church brought brother Luke Miller to the community for a gospel meeting. Brother Miller was a man small in stature but mighty in the proclamation of the gospel. The brethren erected a tent on Hall Road on the approximate location of the branch of First Tennessee Bank. The black people of the neighborhood came to hear brother Miller. Some scoffed, but others were moved to give up their error and obey Christ. From converts made in this meeting, the Alcoa church began.

At first the brethren met in borrowed quarters but, in 1949, the Maryville church helped them build a nice meeting house on Lincoln Avenue. The opening service was conducted the first Sunday in June, 1949.

Brother Dewey Prince became the preacher for the little church. He supported himself by working at Proffitt's Department Store while using his evenings and weekends to build up the cause of Christ.

In 1950 the Maryville brethren arranged for the great Marshall Keeble to conduct a revival meeting in Alcoa. Brother Keeble was the most successful of our black evangelists. During his long ministry he baptized some 40,000 souls into Christ and helped to establish some 400 congregations. He did his usual good job in proclaiming Christ at

Alcoa. Services were held under a tent and large audiences of both blacks and whites crowded to hear the notable preacher.

Brother Averice Bowdre came to work with the congregation in 1963. The Maryville church supplied a full salary so that he could devote all of his time and energy to building up the church.

Of great help and encouragement to the Alcoa church through the years has been brother E. C. Coleman. The Colemans are members at Maryville but have provided strength and leadership to the Alcoa group. He has assisted in the pulpit work over the years.

Among the men who have preached at Alcoa are brother Abie Shipe and Charlie Stevens. Brother Stevens serves at the present time. He provides his support by working at the Martin-Marietta plant in Oak Ridge.

The Alcoa church is small in size, but they love the Lord and are determined to spread the gospel to their neighbors. Recently students of the East Tennessee School of Preaching have assisted them in a door-knocking campaign.

MARYVILLE CHURCH OF CHRIST
BLOUNT COUNTY, TENNESSEE

The church in Maryville first assembled on Friday evening, August 8, 1941. Some twenty-five souls gathered in the hall of the Junior Order of Odd Fellows over Perry's feed store at the corner of Harper and Cusick Streets. The building has since been torn down. Leadership in organizing this work was provided by Ed Coleman of Lenoir City and Charlie King, minister of the Lenoir City church. Brother King preached the first sermon. A brother Sellers from Knoxville preached for the first Sunday service. Others who filled the pulpit in the beginning were Billy Norris, minister of the Laurel church in Knoxville, and J. D. Rowlett.

On one occasion the entire audience was moved to tears. The manager of the feed store had a problem with rats. To drive them out he used "tear gas." The worshippers in the upper chamber suffered along with the varmints as the rising fumes entered their hall.

Among those baptized in the early days were Kathleen Coleman and Mrs. Ed Coleman. Brother Norris baptized Mrs. Herman Stinnett and Betty Stinnett Boling on August 31, 1941. They were immersed in Little River near Wildwood.

A committee composed of J. H. Coleman, Sr., Billy Norris, Charlie King, Ed Coleman and R. M. Willbanks,

went to the Charlotte Avenue church in Nashville to secure support for a preacher. The mission was successful and the Charlotte Avenue elders sent brother Phillip Speer to work with the young church. His first sermon was delivered on Friday, September 5, 1941. The following day he baptized Louise Walker, wife of brother James Walker.

Among the charter members were the following families: Carl Parris, George Dougherty, Euleane Walker Peck, James Walker, I. V. Bailey, Leon Atchley, Beatrice Davis, Clark Hanna, Millard Coleman, J. H. Coleman, Sr.. Rachel Potts, brother Pope, brother Stanfield, Chester Walker, Earl Collum, E. C. Coleman, Howard Greene, Austel Davis, Arthur Golden, Maurice Hall, Junior Rivers, The Derryberry's, Fred Peery, James Rivers, R. M. Willbanks, Martin Scarbrough, Cleve Scarbrough, Dave Shelton, Kenneth Ratledge, and Joe Shelton.

By June of 1942 the church was ready to begin its first meeting house. Ground was broken on June 25. The property was located on the Old Knoxville Highway. With diligent effort the building was entered October 25, 1942. The meeting house was yet unfinished, but the brethren were anxious to have their own place for assemblies.

For the first service in the building a large crowd assembled to hear brother Billy Norris speak on "Let Us Rise Up And Build." Foy Gilliland was the first person immersed in the baptistry of the new building. When Mrs. Mack Burton died in the spring of 1943, hers was the first funeral in the facility. The first wedding was that of Josephine Butler and Allen Smith, April 28, 1946.

Because of throat problems, brother Speer had to resign his work. He left his post in the summer of 1943. To replace him, the brethren secured the services of Burl Grubb

who had been working with the Vestal church in Knoxville. He began his work in October of 1943.

Colorful John O'Dowd of Houston, Texas, conducted a week-long gospel meeting in May of 1943. Glen and Lillie Smeller obeyed the Lord at that time. The year 1944 saw several important accomplishments for the Lord's cause in Maryville. An evangelistic outreach was made to establish a congregation among the black citizens of the community. Brother Luke Miller, a great black evangelist, was brought in for a gospel meeting. A tent was erected on Hall Road about where the branch of First Tennessee Bank now stands. This was the beginning of the Alcoa church.

The same year the Maryville church reached a point of financial self-sufficiency. A delegation of men visited the Charlotte Avenue church in Nashville to thank them for their assistance and to inform the elders that they were now able to stand alone.

Financial growth made it possible for the meeting house to be bricked and the basement classrooms to be properly finished.

Brother J. Edward Nowlin, a popular East Tennessee preacher, held gospel meetings at Maryville in 1944 and 1945. Also Frank Pack brought a series of lessons for the church.

The first elders were appointed for the new congregation in the summer of 1945. They were J. H. Coleman, Sr., George Daugherty, Leon Atchley and R. M. Willbanks. In March of 1949 brother Wm. A. Bailey was added to the eldership.

Brother Grubb resigned his work in the fall of 1945 to further his education at Freed-Hardeman College.

Billy Norris of Alabama was secured as the new

evangelist. He began his ministry on January 1, 1946. Having played an important role in the beginning of the work, he received a warm welcome into the life of the church. During his stay the congregation purchased a preacher's home in the Rock Gardens neighborhood. In the three years of his work, brother Norris baptized some 35 precious souls into Christ. Jim Cope, S. F. Timmerman, and Paul Brock came for gospel meetings during the tenure of brother Norris.

In January of 1949 the Norris family moved to Sparta, Tennessee, and brother J. Edward Nowlin moved from Johnson City to assume the preaching duties. Twenty-eight persons were won for Christ during brother Nowlin's three-year stay.

The first deacons were appointed in March of 1949. Foy Gilliland, Carl Parris, J. H. Coleman, Jr., and Herbert Byrd, Sr., filled the posts.

During 1949 the Maryville brethren helped to build a meeting house for the black brethren in the Alcoa community. The initial service in their new building was conducted the first Sunday of June 1949. Brother Dewey Prince preached for the Alcoa church, supporting himself by working at Proffitt's Department Store. Marshall Keeble, the best of our black preachers, was brought to Alcoa in 1950. Services were conducted under a large tent. The Maryville church supported this meeting.

A lectureship was also conducted at Maryville in 1950 on the theme "Restoring the Lord's Way." Area preachers were invited to present lessons on the theme.

The Nowlin family moved to Atlanta in 1951 and brother Burl Curtis came as the new minister. He was a young man, full of energy and enthusiasm. Forty-five souls

were added to the Lord through his efforts. In April of 1953 an attendance record of 237 was set. The Maryville church was rapidly becoming one of the largest congregations in the region.

Brother Bill Phillips, missionary to Holland, did interim work with the church on two occasions while stateside in 1951 and 1953.

Wendell Needham moved to Maryville from Cleveland, Tennessee in 1954. In his four years as minister, the church saw sixty-five souls baptized into Christ. Additional deacons were appointed in 1954. They were James Cayler, Charles Womac, Paul Bowers, Jim McTeer, Sr., Charles Walker, and Cleve Scarbrough.

The congregation had by this time outgrown its first auditorium so work began to enlarge their facility. More classrooms were also added. The first service in the remodeled facility was conducted August 19, 1956. The floors had not been sanded, nor were the pews in place, but it was a joyous and happy occasion. Among the first to be baptized in the refurbished building were Sybil and Brentley Bryan, Charlene, Charlie and Virginia O'Neil, Fred and Bill Rich, and Kate Underwood. These souls were added early in 1957.

The Maryville elders were generous in sharing their preacher. Brother Needham was sent to preach in eleven mission meetings. Through their efforts the churches in Englewood and Madisonville were helped to be established. During Needham's stay gospel meetings were conducted by Herbert Ledford, John Renshaw, Charles Stovall, Billy Norris, Willard Collins and E. R. Harper. Brother Needham resigned to move to Hot Springs, Arkansas in June of 1958.

Robert O. Wilson succeeded brother Needham. He

came to Maryville from Johnson City. Brother Wilson had formerly preached for the Christian Church. He was successful in winning several of their congregations back to the New Testament way of worship. Under brother Wilson's leadership the Bible School work was enhanced and the classrooms upgraded. A record attendance of 319 was reached for the Sunday Bible School. Brother Ben Robertson was ordained to the eldership in April of 1961.

In September of 1961 brother Wilson resigned to preach for the Sevierville church.

At that time brother Ed Headrick was selected to fill the pulpit. He came to Maryville from New Johnsonville, Tennessee. His ministry continued through April of 1966 when he moved to Starksville, Mississippi, to direct the Bible Chair at the University of Mississippi. During his stay many good works were accomplished for the Lord. On November 4, 1962 the following men were installed as deacons: Joe Downey, Jack Griggs, Paul Kilday, J. Coleman, Reed Bell, Trindle Harris, Walter Dawkins and Fred Rich. A year later on November 24, Bud Coleman, Walter Dawkins and Fred Rich were appointed as elders.

The year 1963 saw the church take on the full financial support of brother Averice Bowdre to work with the black congregation at Alcoa. Also they supplied full support for a preacher for the church at Madisonville, Tennessee.

Stanley Reel moved to Maryville in June of 1964. He assisted in the teaching and preaching of the church until he relocated in New Hampshire in 1965.

The Bible School reached a new high in attendance in 1965 with 300 present. That same year additional property next to the church building was secured for parking space.

A new classroom wing was constructed in 1966.

On March 6, 1967 brother Willie J. Lemmons began a long and successful ministry with the Maryville church which continued until the spring of 1976.

On January 14, 1968 Joe Downey, Charles Walker, Paul Kilday, and Cleve Scarbrough were appointed elders. A year later on January 14, 1968, Raymond Hawkins, Lloyd Smelcer, Russ Brewer, J. Birdwell, Wallace Shumaker and Don Ammons were appointed deacons.

A bus ministry was launched in April of 1974. A second bus was added a month later.

Among the men who came to conduct gospel meetings in the decade of the seventies were Willard Collins of David Lipscomb College, Gentry Stults, Jim Bill McInteer, Ed Headrick, William Jones, and Wendell Needham.

In 1976 Steve Riley, a recent graduate of the East Tennessee School of Preaching, was employed as the preacher for Maryville. Under his preaching the church has enjoyed a wonderful season of growth and prosperity.

Educational directors who have served the church are Herbert Byrd, Jr., Stanley Reel, Douglas Couch, Stephen Chisholm, and Ed Holtswarth (current).

Maryville has been a mighty force for missions since her beginning. She helped in establishing churches in Alcoa, Madisonville, Loudon, Sweetwater, North Hamilton in Daisy, Asbury in Knoxville, Tennessee; Blue Ridge, Georgia and Kinston, North Carolina. Foreign works assisted include Cameroons in West Africa, France, Germany, Viet Nam, Belgium, Australia, and Hong Kong.

Since 1970, the Maryville brethren have supported numerous ministerial students in the East Tennessee School of Preaching and Missions.

The present elders are R. M. Willbanks (emeritus), J. H. Coleman, Jr., Ben Robertson, Cleve Scarbrough, Joe W. Downey, Paul Kilday, and Charles A. Walker.

The current membership stands at 500 making the Maryville church the largest in East Tennessee. A new meeting house will be constructed shortly at 611 Sherwood Drive to accommodate their growing membership. Ground breaking for the new building was June 20, 1987.

The good church has a glorious past and a grand future. We salute them for their work's sake.

Materials compiled and supplied by sister Tommie Willbanks (1961).

NELSON'S CHAPEL CHURCH OF CHRIST
BLOUNT COUNTY

About the year 1885 a group of Christians assembled at the Nelson School house in Blount County and organized a congregation with the Bible as their only guide. Known as the Nelson Church, this was the first restoration congregation in Blount County. It is one of the oldest continuously meeting churches in East Tennessee.

For nine years the young congregation continued to meet in the school. In 1894 Ben and Martha Vaughan gave a tract of land for a permanent meeting house and cemetery.

It is believed that Moses Willocks preached the first sermon at Nelson's School. Other men who preached in those early years were: Alexander Brawner, Dr. K. B. Lawson (an herbal doctor), Samuel Willocks (whose decendents are yet active in the congregation) and Samuel J. Dyer.

The first elders of the congregation were William Heaton, G. W. Summey, George Kirkland, and M. K. Ridings. The first deacons appointed were Richard Johnson and Columbus Swaney who later served as an elder.

In the early 1900's the church fell upon hard times. Lacking leadership, the congregation almost floundered. Mary Jane Willocks Kirkland, daughter of Moses Willocks, worked diligently to hold the little group together. She

provided the Lord's Supper, read the Scriptures for the congregation, led singing and public prayers, until such time as men were available to do so. She died in 1918, rejoicing to see the church on a solid foundation with capable leadership.

In the 1920's a new meeting house was built by the men of the congregation. Elders at that time were John and George Summey.

Other ministers who have served the church are: John Summey, Arthur Isenburg, a brother Murray, Burl Grubb, Oscar Southerland, Creed Samples, Cleve Scarbrough, Robert McCready (1948-50), Gordon Leffeteller (1950-52), Derien Fontenot (1952-58), L. B. Carr, Jr., (1958-62) and Vernon Scarbrough (1962-present). Troy Hendricks served a few months in brother Scarbrough's absence.

For a number of years, brother Robert C. Phillips served the congregation as an elder. Present elders are Roy L. Goddard and Vernon Scarbrough. Membership is 90 at the time of this writing.

The Nelson's Chapel Church has been active in assisting others at home and abroad. Support has been provided for numerous needy congregations. Mission efforts in Guam, Pakistan, Wales, Spain and China have been assisted. The church actively supports the East Tennessee School of Preaching and Missions.

Information supplied by Darlene Whitehead and Betty Goddard.

LaFOLLETTE CHURCH OF CHRIST
CAMPBELL COUNTY

The Lord's church was planted in LaFollette in 1940. Two Christian families, who had learned the gospel in other places, began meeting in the home of brother and sister Noah Burden. Other Christian families moved to the community and some were converted. Soon the young church had to find a more spacious meeting place. A public hall was secured to accommodate their needs.

Nineteen forty-six was a milestone for the group. The Cedar Hill church (now New York Avenue) in Oak Ridge sent brother W. G. Bass into Campbell County to help the brethren. Also, they were able to get a basement built and ready for their use. The upper portion of this building was completed the year following.

Brother Bass was an industrious worker. Provided with a tent, he ranged over the county conducting gospel meetings. In his first meeting in the county, he established a small church in the black community. This group later died out.

Brother Bass and his co-worker, Boggs Huff, would often visit denominational meetings and when the call came for the members to testify, they would "testify" by preaching the old Jerusalem gospel. On one such occasion, the pianist at a Baptist church was impressed with the truth they spoke and later obeyed the gospel.

Alvin Holt followed brother Bass as the local minister. He was a fiery, aggressive preacher and encountered great hostility from the denominational leaders and their partisans.

Other preachers who have served the congregation include Jim Waldron, Grady Miller, and Ted Garner. Elders were first appointed in 1967. Brothers W. C. Bain and Harry Burden were the first appointed. The attendance has grown slowly over the years. There are ninety members at the present time.

The LaFollette church has enjoyed stability. It continues to be rich in good works.

Information supplied by Harry Burden and J. Edward Nowlin.

C STREET CHURCH OF CHRIST
ELIZABETHTON, CARTER COUNTY, TENNESSEE

Brother J. Edward Nowlin conducted a tent meeting in Elizabethton in the fall of 1942 with no visible results. Through his radio broadcast from Johnson City, the gospel seed was spread throughout the region, and in 1944 he returned with brother Willard Conchin and established the church. The congregation was composed of some 14 families who had renounced the Christian Church.

Brother Conchin stayed to preach for this infant group. They were able to secure a meeting place at the city hall. Later, they met at the Junior High School on Tyson Avenue.

After three years, Conchin moved on, and brother Burt Grubbs took up the work. He stayed only one year.

In 1948 brother Robert O. Wilson became the local minister. He had recently left the Christian Church and was highly successful in persuading others to follow his example. At the time Wilson began his labors, there were 41 members at Elizabethton. Within four years, some sixty-four new members were added while more than forty had moved away. A weekly 30-minute radio broadcast was conducted over the local station each Saturday at 6:30.

In 1949 the brethren built and occupied their new meeting house located at 137 East C Street. It was valued at $24,000. No outside help was solicited in erecting it.

This was the first meeting house of the recovery period that was not largely financed by churches from other areas.

By 1974 the congregation had outgrown their old facilities. They built a new auditorium. The older building was remodeled for classrooms. Adjoining lots were purchased for parking and future expansion.

The charter members of the congregation were: Sister Hildred Bissinger, brother and sister George Crumley, sister Ida Crumley, brother and sister Fred Holsclaw, brother and sister W. W. Pardue, brother and sister Ernest Holsclaw, brother and sister W. C. Fair, brother and sister Wesley Feathers, sister Paul Blevins, and sister Delmer Irick.

The following men have served the C Street church as ministers: Willard Conchin, Bert Grubbs, Robert O. Wilson, Bill Williams, Luther Fair, Charles Williamson, Howard Sawyer, Wayne Smith, Lewis Savage, Kenneth G. Haas, J. Benny Burnes, Marlin Rohrbaugh, George Vinson, Joe Vandike, J. R. Pugh, Terry Liles, Charles Sennett, and Eddy Craft.

A number of outstanding preachers have conducted meetings at Elizabethton over the years. These include: R. C. Walker, Charles Cobb, Elza Huffard, Leslie G. Thomas, W. L. Totty, W. J. Lemons, G. K. Wallace, R. C. Oliver, and James D. Judd.

Under the preaching of brother Craft, C. Street has made excellent progress. The church cooperates with area congregations in many good works and continues to hold forth the Word of Life.

Information supplied by the church and J. Edward Nowlin

came from the following sources:

Robert O. Wilson, "The Watauga Spinnerette," September, 1952.

"Report of Work in East Tennessee," prepared by the C Street Church, Elizabethton, Tennessee, 1942.

"History of the C Street Church of Christ," as published in their Church Directory.

CENTERVIEW CHURCH OF CHRIST
CARTER COUNTY

The Centerview church was established in the early 1940's by brother Leonard B. Hampton. Standing strong against digression, he made his living as a carpenter while preaching for several small rural churches. For years brother Hampton had fought a lonely battle against apostasy, unaware that other brethren in other places were still abiding in the old paths.

The Centerview congregation never used instruments of music in her worship. She always wore the name, "Church of Christ." However, she had been under the influence of those who were digressive and many of her members were sympathetic with the innovations of the Christian Churches.

By early 1942, brother J. Edward Nowlin had made contact with the Centerview brethren. For some ten years there was an internal struggle as those sympathetic with the Christian Church sought to lead it that way, and others fought to go all the way back to the Bible. We thank God that the latter prevailed.

In January 1952, these brethren employed brother David Reeves to labor with them. He was the first of our brethren to preach for the congregation. He received some of his support from other faithful churches.

Brother Robert O. Wilson did some work with this

group. The Centerview congregation continues to flourish to this day.

Information supplied by J. Edward Nowlin which includes: "Report of Work in East Tennessee," being a report of the labors of Robert O. Wilson, prepared by the Church of Christ, Elizabethton, Tennessee, September, 1952.

LAUREL FORK CHURCH OF CHRIST
CARTER COUNTY

Robert O. Wilson conducted a gospel meeting for this congregation in 1949. Although they had an organ in their building, they were basically conservative and responded well to his back-to-the-Bible lessons. As a result of the meeting they severed their ties with the Christian Church and removed their organ. They numbered about forty souls and were self-supporting. They had a small frame building and good leadership. For sometime they helped to sponsor a gospel radio broadcast along with other area churches.

This congregation continues to meet although their members have dwindled. Brother Glenn Harrison now preaches for them.

Information supplied by J. Edward Nowlin. "Report of Work in East Tennessee," being a report of the labors of Robert O. Wilson, prepared by the Church of Christ, Elizabethton, Tennessee, September, 1952.

MILLER'S CHAPEL CHURCH OF CHRIST
CARTER COUNTY

This small congregation was located near Elk Mills, Tennessee, not far from the Johnson County line. They were formerly a part of the Elk Mills Christian Church but separated and took their stand on the authority of the Bible. They secured the use of an old church building and assembled on the Lord's day. They began with some twenty-five members. Brother Charlie Burchfield was their preacher. Brother Robert O. Wilson did considerable work with this little group.

Information supplied by J. Edward Nowlin. "Report of Work in East Tennessee," being a report of the labors of Robert O. Wilson, prepared by the Church of Christ, Elizabethton, Tennessee, September, 1952.

ROCK HILL CHURCH OF CHRIST
CARTER COUNTY

This rural church first existed as a Christian Church. When brother Howard W. Reece left the digressives in May of 1949, he and brother Robert O. Wilson conducted a meeting at Rock Hill. Reece did the preaching. With his encouragement, the piano was removed from the building, and the property was deeded to the Church of Christ. This congregation was located on the Bristol Highway near the Carter-Sullivan County line, a few miles north of Elizabethton.

By 1952, the Rock Hill church had some 50 members and carried on an active program of good works. Brother Wade Kegley of Erwin, Tennessee, assisted them with preaching.

Information supplied by J. Edward Nowlin. "Report of Work in East Tennessee," being a report of the labors of Robert O. Wilson, prepared by the Church of Christ, Elizabethton, Tennessee, September, 1952.

CHURCH OF CHRIST
ROAN MOUNTAIN, CARTER COUNTY

The church in Roan Mountain, Tennessee began in 1968. The nucleus of the congregation came from the old Sunrise View Church of Christ which had disbanded. Charter members included George and Nannie Presnell, Pierce Hodge, Rhonda Hodge, Brownlow and Judy Hodge, Lila McCoury, and Bertha Holsclaw.

At first the little band met on Sunday afternoons in the Agricultural building of Cloudland High School in Roan Mountain. Benny Burns, minister of the C Street church in Elizabethton, conducted the services. When problems arose about use of the school building, an old hardware store building was rented for a place of worship. The brethren met at this location some four years.

In 1974 a tract of land on Highway 19E was purchased and a modern meeting house constructed. By July of that year the congregation was able to meet in their house of worship. This building continues to serve the congregation to the present.

Several East Tennessee churches helped to support the Roan Mountain church in its early days. Among those who sent to their needs were: C Street in Elizabethton, Mountain View in Bluff City, Northeast in Kingsport, State Street in Bristol, and Central in Johnson City.

Ministers who have worked with the church are Carl

Fair, Hansel Winters, Jim Crow, Steve Payne, Steve Williams and Ed DeVault. Although the congregation is self-supporting her ministers have had to labor at secular jobs to provide their needs.

The Roan Mountain church has not yet appointed elders and deacons. They hope to reach this important goal in the not too distant future.

Ed DeVault, the current preacher, has worked with the church since 1982. Attendance now averages about 50 for Lord's day worship. The congregation carries on an active program of good works including participation in the High Rock Bible Camp, Biblical Viewpoints TV broadcast, and various benevolent activities. They conduct an annual gospel meeting, a vacation Bible school, and youth rally.

This is a fine young church with a good future. They are sounding out the gospel to the citizens of Carter County, Tennessee.

Information supplied by Ed DeVault.

SUNRISE VIEW CHURCH OF CHRIST
CARTER COUNTY

This congregation was established by brother Leonard Hampton who, for many years, served as their preacher. Their frame building was situated in the Southeastern corner of the county near the North Carolina line. In 1952 the congregation numbered upwards of 40 members. They had good leadership. When some members moved away and others were removed by death, the remaining disciples disbanded and began worshipping at the Roan Mountain church.

Information supplied by J. Edward Nowlin. "Report of Work in East Tennessee," being a report of the labors of Robert O. Wilson, prepared by the Church of Christ, Elizabethton, Tennessee, September, 1952.

TAYLOR'S CHAPEL CHURCH OF CHRIST
CARTER COUNTY

These brethren were originally associated with the Christian Church. Through the influence of brother Robert O. Wilson they broke their ties with the digressives. They have a nice frame building with a cemetery adjoining. Brother Leonard Hampton preached for them in the early 1950's. They were fortunate to have good leadership. They helped to support brother Wilson's radio work in Elizabethton.

The meeting house is located in the southeast corner of Carter County on the state line. Some of her members live in Avery County, North Carolina.

Information supplied by J. Edward Nowlin. "Report of Work in East Tennessee," being a report of the labors of Robert O. Wilson, prepared by the Church of Christ, Elizabethton, Tennessee, September, 1952.

WALNUT MOUNTAIN CHURCH OF CHRIST
CARTER COUNTY

This was formerly a Christian Church. Robert O. Wilson conducted a meeting for them in 1949 and persuaded them to break fellowship with the digressives. They had never used an instrument of music but did not see anything wrong with so doing. Brother Wilson devoted much time and effort to teaching these brethren in meetings and other appointments. In 1952 they were meeting in a new cement block building with classrooms. They numbered some twenty members.

The willingness of these brethren to embrace a more conservative Biblical view is credited to the efforts of brother Leonard Hampton who had preached in their midst over the years. Long before he knew of the strong churches in middle Tennessee that were standing on the Bible alone, he had fought digression and sought to maintain purity of faith and practice in the churches where he taught.

Information supplied by J. Edward Nowlin. "Report of Work in East Tennessee," being a report of the labors of Robert O. Wilson, prepared by the Church of Christ, Elizabethton, Tennessee, September, 1952.

TAZEWELL CHURCH OF CHRIST
CLAIBORNE COUNTY

First attempts to evangelize the Tazewell, Tennessee area were made by the Bordeaux Church of Christ of Nashville. Although a few members of the Lord's body resided in and around Tazewell, they had to drive across Cumberland Gap and worship with the church in Middlesboro, Kentucky a distance of about twenty miles. In 1964, Jim Waldron and the Bordeaux congregation conducted a campaign with a tent meeting at Tazewell. Three were baptized and a congregation was established. Charter members were: Gordon and Jean Allison, Ruth and Becky Rackley, Nell and Meryl Minton, and Ula Mountain. For a while brethren from the Knoxville and Oak Ridge area preached there by appointment. Among these were Hoyt Houston, Mike Kirk, Jerry Hogg, Jim Gary, Walter Robinson, and Phil Adams. The church met in a renovated office supply building across from the court house.

David Bowman was the first full-time resident preacher of the gospel in Tazewell. He lived there from 1965 to 1967. Later preachers have been Jason Kimbro, Roy McNew, Powell Purkey and Hugh Glaze. Bill Russell began working with the church in 1980. During his tenure, a new building has been completed. He commuted from Oak Ridge and conducted regular services, visited in the community, and conducted a weekly radio program. There are

approximately twenty-five members with a few more in attendance. Bill Russell faithfully served the church in Tazewell until his death in May, 1987.

Information compiled by Charles Huff.

POWELL VALLEY
SPEEDWELL, CLAIBORNE COUNTY

Shortly after World War II, Alvin Holt, a gospel preacher from Corbin, Kentucky, had a radio program on WMIK, Middlesboro, Kentucky. He was heard and contacted by Della McNew of Speedwell, Tennessee concerning baptism. Brother Holt visited the McNew family at their home in beautiful Powell Valley. He arranged to conduct a gospel meeting at their home. With loud speakers mounted on top of his automobile, he preached from their front porch. The yard of this rural home would fill up each night as the gospel was preached. During his effort, Fate and Della McNew, their son Ulys, and his wife Zula, and Zula McNew's father, George McDowell, were baptized. These are the first known members from the residents of Claiborne County, Tennessee.

However, at that time no congregation was established. These members had to drive either to Middlesboro or LaFollette to worship. It was not until October 1962, that an attempt to organize a congregation was made. Jim Waldron and Wayne Newcomb, both students at Lincoln Memorial University at Harrogate, secured a building at Speedwell, formerly the French Rogers store. Brother Waldron was preaching at LaFollette, and he provided brother Newcomb's expenses to preach at the Powell Valley congregation on Sundays and Wednesdays. Other ministers

have been Noah Burden, Ernest Bentley, Roy McNew, Steve Patton, David Ferneyhough, Andy Baker, Bill Russell, Ralph Wilson, Tony Demonbruen, Charles Huff, and presently Brian Giselbach. In 1968 a small building was erected on a site about eight miles east of the original Speedwell location. A larger building is now being used, being recently completed. There are about forty members. Brother Charles Tibbals of Oneida, Tennessee has for many years helped the Powell Valley congregation with monetary support and other help has also been received from several other congregations.

Information provided by Charles Huff.

CHURCH OF CHRIST
HARROGATE, CLAIBORNE COUNTY

The church in Harrogate, Tennessee was organized in the summer of 1984. The first meeting was held on Sunday evening, June 24th at the home of Clemons Longworth, Cumberland Gap, Tennessee. Within two weeks property in Harrogate was purchased and a former residence was renovated to accommodate worship and Bible classes. Charter members are: Laura Begley, Albert and Lily Chumley, Jackie Fugate, Charles, Rosalee, Rebecca, David, and Robbie Huff, Clemons and Bessie Longworth, Arnold and Katie Turner, and Earl and Faye Wylie.

The Harrogate Church of Christ was established to evangelize the most populated area of Claiborne County. This mission effort has been supported by many other congregations. Among those are Double Springs near Cookeville, Bishop Street in Union City, Morristown, New Prospect near Lawrenceburg, all in Tennessee; Lebanon, at Sedalia, Kentucky; and Maysville at Gurley, Alabama. Other churches and individuals have helped with various needs. Ernest and Martha Bentley of Oak Ridge, Tennessee have been true yoke fellows not only in the work at Harrogate but with all the congregations in Claiborne County.

Among the present efforts to preach the gospel in the Tri-State area are: a daily radio program now in its fourth year and a weekly newspaper column with sound gospel

teaching. The congregation is greatly benefitted by a gospel television program coming into the area each Sunday. The brethren distribute numerous gospel tracts and Bible Correspondence Courses to their neighbors. The year 1986 has been their best year. In April the students of the East Tennessee School of Preaching and Missions, under the guidance of Rod Rutherford, conducted five days of door knocking. They were followed by a one day effort by the Green's Lake Road Church of Christ from Chattanooga. This resulted in over 700 doors knocked. Over 120 enrolled in Bible Study Courses. Several studies are still being conducted in homes. Three baptisms resulted from the evangelistic efforts and other studies continue. A two-week tent meeting followed the campaign efforts, and one was baptized as a result of the meeting.

The church at Harrogate has completed Phase I of a new meeting house. This building is being built in two phases. A basement, consisting of a nice auditorium with seating for 100 people, two classrooms, an office and study with radio recording studio, baptistry, and two restrooms were completed and occupied on March 1, 1987. This will be used for another three to four years. A large auditorium, nursery, additional restrooms, and vestibule will be added on top of and adjacent to the present structure later. The basement will then be used for classrooms and a fellowship hall.

Harrogate is located near historic Cumberland Gap, Tennessee, Kentucky, and Virginia and is the home of Lincoln Memorial University. Regular Bible studies have been conducted on this campus for the past three years. Outreach is also being made into Lee County, Virginia, where there are no Churches of Christ at the present.

Newspaper articles are currently being published; radio and television programs and personal studies are now underway with a great number of Bible Correspondence Courses in progress. At this time they are having between 25 and 30 in attendance. Charles Huff is the local evangelist at Harrogate.

Information supplied by Charles Huff.

NEWPORT CHURCH OF CHRIST
COCKE COUNTY, TENNESSEE

Following the great apostasy, there was no faithful congregation of God's people worshipping in Cocke County. In 1941 and 1942 brother J. Edward Nowlin of Johnson City conducted tent meetings in the town of Newport. No visible additions were made, but a handful of Christians who had been driving to Morristown to worship were strengthened and encouraged to establish a church in their hometown. In 1942 brother Nowlin also preached at the Raven's Branch church some 20 miles east of Newport and succeeded in convincing them to renounce the innovations of instumental music, missionary societies and women preachers and to take their stand on the apostolic pattern.

The congregation in Newport was organized on the third Sunday of May 1943. They assembled in the court house and brother Charles D. Tidwell, Jr., of Morristown delivered the sermon. The singing was led by brother Creed Spurgeon of Sevier County. Christians from the Webb's Creek and the Flats congregation in Sevier County were present to encourage the brethren. Among those who began the work were brother and sister Louis Shoun and brother and sister Charlie Shipley.

During the first year brother J. Monroe Lawson of Greenville and brother Billy Norris of Knoxville assisted them by filling the pulpit. In July of 1943, brother Charles

E. King of Lenoir City conducted a tent meeting in Newport which resulted in seven baptisms and two restorations, doubling the size of the infant church. On Lord's day fourteen assembled to worship after the ancient order.

Brother Charlie Shipley, a teacher at Cocke County High School, took the lead in securing a full-time preacher for the church. The Trinity Lane Church in Nashville volunteered to send a man, but later relinguished the work to the Hillsboro church of the same city. In November of 1943, the Hillsboro brethren sent brother J. D. Boyd from Ruston, Louisiana, with a salary of $125 per month. The local brethren added $25 per month to his support.

With the arrival of their new preacher, the brethren began having their services weekly, one meeting at the courthouse on Sundays and two in the homes of the members. The church in Springhill, Louisiana, donated 20 folding chairs to the new group.

Brothers Boyd and Shipley immediately expanded their field of labor by preaching for the struggling congregations at Raven's Branch (Cocke County), Webb's Creek (Sevier County), and Mt. Olivet (Greene County) as well as in and around Newport.

By January of 1944 the church had set aside $300 for a building fund. In May of that year, they moved to a store building on the Knoxville Highway for which they paid $15 rent per month. They continued to meet there until September of 1946 when they occupied the basement of their own church building. Three gospel meetings were conducted in 1944. Speakers were brothers J. G. Pounds, J. S. Baxter, and A. J. Rollins. In 1945, brother Irvin Lee preached for their meeting. In July of that year $1300 was paid for a corner lot two blocks south of the Post

Office and Highway 70. When the building fund reached $3800, excavation was begun on the basement for their new house of worship. The date was November, 1945. By the summer of the following year, the building was essentially complete. It was built of native stone and cost around $10,000. Among the many congregations that sent once and again to help launch the Newport work was the Philadelphia Church of Wilson County, Tennessee.

Brother Bennie Lee Fudge of Athens, Alabama, conducted the church's gospel meeting in 1946. The membership then numbered 33 with Lord's day attendance ranging from 40-55. Trustees for the church property were Louis Shoun, A. M. Baxter, and Charlie Shipley. A restrictive clause was placed in the deed to prevent digressive brethren, premillennialists and anti-Bible class people from gaining control of the property. Brother Paul Buchanan of Chattanooga preached for their gospel meeting in 1947.

The Newport brethren have had a missionary spirit from the beginning. They sponsored evangelistic meetings at numerous places around Cocke County, including Burnett's Gap and Ball's Chapel where small congregations were planted. They assisted the little congregation at Raven's Branch with meetings and weekly preaching. Thousands of tracts were distributed and a weekly sermon was published in the *Newport Plain Talk and Tribune*.

Brother J. D. Boyd wrote in 1947 that the brethren were very pleased that sister June Rollins was a student at David Lipscomb College, the first native of their county to attend a Christian school.

By the year 1953, Raymond Shirley was serving the Newport church as their minister. He was succeeded by

brother Carl E. Shetter. For a number of years, preaching was provided by brethren from the area by appointment.

In 1973, the congregation appointed elders. Those selected to serve were Frank Smith, Jobey Massey, and Frank Hodge. Shortly thereafter, the congregation secured brother Gerald Sockwell as their full-time minister.

With brother Sockwell's coming, the congregation grew from an attendance of 75 to upwards of 125. Several young families were converted during his five-year stay.

Brother James McGaha served the church from 1973 to 1978. About the time of his arrival, one elder moved away and another resigned, dissolving the eldership. Following brother McGaha's departure, Jim Davis worked with the church for a brief period of time.

Donnie Barnes moved to Newport in 1984 and began his work as their minister. The church prospered under his leadership; many were added, and additional property was purchased. When he resigned, the congregation again used area brethren to do their teaching.

In 1986 Bill Wallace began work as the preacher for the Newport church. His good leadership and energy sparked the fires of enthusiasm and the congregation began to grow. Plans are presently underway to build a new meeting house to accommodate the church.

The Newport Church of Christ has a great future before it. It is God's lighthouse to a community that needs to hear the good news of Christ and his salvation.

Information was gleaned from a report written by brother J. D. Boyd in 1947, and provided by J. Edward Nowlin.

BEAN STATION CHURCH OF CHRIST
GRAINGER COUNTY

Until 1977 no congregation in Grainger County was worshipping according to the New Testament pattern. For some time the Karns congregation in Knoxville had planned to launch a mission work in that county. Bill Headdon, formerly a member at the Karns Church of Christ, suggested this mission field to the church in Cornersville, Tennessee. An exploratory trip was made by representatives of the Cornersville congregation. Property was located with a large residence that could serve the dual purpose of a preacher's home and meeting house.

A week long door knocking campaign was launched in July with members from Karns and Cornersville cooperating in sharing the gospel with the residents of the Bean Station community. Jerry Dyer of the Karns congregation organized and directed the campaign. While teaching the wife and married children of a Baptist family, brother Dyer and Charles Landreth were confronted by the angry father who threatened violence against them. Fortunately nothing came of his threats.

Charles Landreth was chosen to be the first preacher for the new congregation, serving one year. Other charter members included Bob and Barbara Foster and Nora Gibbs.

Cordell Lee, recent graduate from the East Tennessee School of Preaching and Missions, moved from Lake

City to Bean Station in 1978. He continues as minister to the present. The elders of the congregation are Bob Foster, Thomas Reeves, and Cordell Lee.

To evangelize their community, the church conducts a weekly radio broadcast and newspaper article. Land has been purchased for a new meeting house.

Attendance has been as high as forty, but transfers have reduced the number to fifteen members at present.

Information supplied by Cordell Lee.

ANDERSON STREET CHURCH OF CHRIST
GREENE COUNTY

This congregation began c. a. 1950. The College Street (now Tusculom Blvd.) Church provided the financial support to the black citizens of Greeneville. The work was launched with a tent meeting conducted by brother Ulysses Shields of Alabama.

Following brother Shield's meeting, the brethren met in homes and later in a room formerly used as a pool hall.

Later, a brother Yarbrough moved to Greeneville to work with the congregation.

After several years, the College Street brethren assisted the congregation in erecting a cement block building at 108 Anderson Street with a seating capacity of upwards of 100. Eventually, the attendance grew to some fifty on the Lord's day.

Among the men who have preached at the Anderson Street church are: Levi Cocolaugh from Kingsport, Ivory Hunter of Asheville, North Carolina, a brother Jackson also from Asheville, Robert Byas, Charlie Stevens, and Abie Shipe who is now in his second term of service with the congregation.

Over the years, a number of capable preachers have conducted gospel meetings for the congregation with support from the College Street church.

In c. a. 1980, brother Abie Shipe engaged a Jehovah's

Witness teacher in a debate at Anderson Street.

The congregation has dwindled over the years and now has some fifteen for worship.

Information supplied by Abie Shipe.

GREENEVILLE CHURCH OF CHRIST
GREENE COUNTY

The Greeneville church began in 1938. In that year brother and sister B. W. McCaslin moved to Greeneville from Dixson, Tennessee. Finding no faithful church they at first drove to Johnson City for worship. It wasn't long until brethren advocating premillennialism were able to gain control of the Johnson City congregation. Thus the McCaslins began meeting in their home on the corner of Church and Loretta Streets. The Hendrix family worshipped with them.

In 1939 this little band began meeting in an upstairs location in downtown Greeneville on Depot Street. The same year the church in Dixson sent brother G. E. Woods to Greeneville to conduct a gospel meeting. Though no one was won during the meeting, shortly thereafter Eloise Morrison was baptized, thus becoming the first convert in the city. Next the brethren rented a former grocery store on Tusculum Blvd. In the early 40's the congregation purchased property on the corner of Church and College Streets. This included a residence which was renovated and used for their gatherings. In the late 40's property at 209 College Street was bought and a basement was built suitable for assemblies until the auditorium could be built. The structure was completed in the early 50's. During those early years brother S. F. Timmerman helped with a gospel

meeting. The Fourth Avenue Church in Franklin, Tennessee greatly assisted the Greeneville church from 1961-63.

The present meeting house was built in 1978 at 1133 Tusculom Blvd. The first service was held there in June of that year.

Among the ministers that have preached at Greeneville are: Monroe Lawson, Mason Ende, J. C. Bascigalupo, Oswald Wilson, Kenneth Frazier, Gordon Ricketts, Roy Burgess, Willie Bryson, Schumann Brewer, Marlin Rohrbaugh, Charles Crouch, Dwight Fuqua, Charles Roney, Dexter Beavers, and Joe E. Galloway who presently serves.

Elders that have led the congregation are B. W. McCaslin, O. W. Charles, C. L. Teague, A. E. Wright, Frank Smith, Andy Hearn, Richard Roberts, Phillips McCaslin, William M. Anderson, and Bobby G. Moore. The latter three men presently serve as elders.

The congregation currently numbers some 120 in attendance. They sponsor a weekly Sunday School telecast on WJHL in Johnson City. They also host an area-wide monthly fellowship meeting.

This is a good church in a strategic location. They have an excellent preacher and a fine meeting house. They will accomplish much for the Master.

Information supplied by Joe Galloway.

MT. OLIVET CHURCH OF CHRIST
GREENE COUNTY, TENNESSEE

This congregation was formerly organized on May 20, 1911. Brother J. A. Campbell and J. S. Clough were the founding ministers. Prior to this time the brethren had met in Rader's school house. The church evidently was fully organized from the beginning. The first elders were J. R. Renner and T. K. Kinser. The first deacons were B. L. Johnson and S. K. Hale.

Among the early families in the Mt. Olivet church were the Kinsers, the LaFolletts, the Moonahans, the McIntoshes, the Franklins, the Greggs, the Grosnels, the Gillens, the Gentreys, the Hales, the Hanes, the Hensleys, the Johnsons, the Jacksons, the DeBusks, and the Daniels.

The first death in the congregation was of sister Emiline Franklin. She died February 17, 1911. Mary Jane Southerland died on April 29, 1912.

Brother J. S. Crough preached for the new group from 1911-1914. At that time brother Elijah Randall became the preacher. The old ledger book shows that brother Randall was given the offering when he preached. In 1919 on September 7, he received $5.05 and on September 28, he was paid $5.84. He was given a Christmas gift of $6.09. Records indicate that the members pledged to give to help support their preacher.

The old ledger indicates that by March 1, 1914 the

elders were L. B. Tweed and T. K. Kinser and the deacons were L. Johnson and Thomas Sutherland.

In those years of transition when the Lord's church was being torn over the questions of instrumental music and missionary organizations, the Mt. Olivet congregation was sending funds to the "Board of Ministerial Relief" and the "Board of Church Extension" in 1919. The congregation also sent a delegation to the East Tennessee Cooperation meeting in Johnson City in 1919 and 1920. Delegates were T. K. Kinser, J. R. Renner, L. B. Tweed, B. L. Johnson, Amanda Tweed and Belle Renner.

The records for the period from 1919 to 1926 are lost and only fragmentary information exists for the rest of the time.

In 1927 a brother Lee Ray Gentry conducted a gospel meeting for which they rewarded him with $52.50 in compensation. No mention is made of the outcome of his efforts.

Brother Malcom Leach conducted a revival August 27 - September 14 of 1928 that saw twelve souls added to the church.

In 1931 a brother E. Dean Bass preached at Mt. Olivet. The record seems to indicate that he visited the church on a monthly basis. For his labors he received the collection which ranged from $6.75 to $9.00 each visit. Others who filled the pulpit that year were a brother McDonald and brother Weller.

Brother Leach returned in 1932 for a series of lessons from August 20-31. Nineteen were won in that meeting including six members of the Tweed family. Still a third revival was held by brother Leach May 20 - June 7, 1933 that netted six new converts to Christ. At that time a brother

H. T. Weller was the local minister.

The membership roll of 1935 showed thirty-six members. Two families were most numerous. There were six Gentrys and eight Sutherlands.

The year 1940 saw the congregation erecting a new meeting house. Nineteen forty-two was a pivotal year in the history of the Mt. Olivet church. Over the years, they had been associated with the digressive element of the brotherhood. August 9-19, brother J. Edward Nowlin of Johnson City conducted a gospel meeting for the congregation. His powerful preaching of the gospel moved three souls to confess Christ and be baptized and twenty-four to acknowledge wrongs, including the leaders of the congregation. From that time onward, the Mt. Olivet church has been firmly rooted and grounded in the Word. For his work, they rewarded brother Nowlin with an abundance of vegetables and $35.94 in cash.

In 1950, three classrooms were added, a baptistry was installed, and new furniture purchased. The congregation had continued at the same location since its beginning in 1911. During the decade of the 1950's, Charlie Shipley and Milton Parker preached for the Mt. Olivet church.

At the present, the congregation numbers some 25 members. They have no elders. Leadership is provided by brother K. V. McClure and J. B. Renner. Brother John Tabor presently preaches for the congregation.

Information supplied by the church and J. Edward Nowlin.

MORRISTOWN CHURCH OF CHRIST
HAMBLEN COUNTY

The Church of Christ in Morristown first assembled for worship in February of 1939. The little band of saints met in the home of brother and sister Jonas R. Jones. The Roy Purkey family was among the charter members. Prior to this, the Jones and Purkeys had been driving some 40 miles to Knoxville each Lord's day to worship with the Laurel Avenue Church. The Laurel brethren gave them much encouragement in their effort to establish the Lord's cause in their hometown. Until the planting of the Morristown congregation there was no faithful congregation between Knoxville and Johnson City, a distance of some 100 miles. That summer, brother James Cope conducted their first gospel meeting. He was sent by the Donelson church near Nashville. Among the early families that worshiped at Morristown were the Louis Shouns from Newport, the Shipley's from Greeneville, and the McCaslins. Later several families were added from the Jefferson City area. Among these were the M. W. Leas, Grace Wright and her children, the Masseys, and sister Mary Nell Seahorn.

The church soon outgrew the living room of the Jones' house and arrangements were made to meet at city hall. Later an old church building was purchased and remodeled. It was situated on South Hill Street. The Hillsboro church in Nashville sent $125 per month to help

support a preacher at Morristown. This facility served the people until 1955. By 1947 some 30 assembled for the Sunday morning worship, some six to eight for the evening hour, and three to five for prayer meeting. Only one convert was won to the Lord in 1945, 1946.

Under the leadership of Robert A. McCready, minister, the Morristown brethren erected a lovely new meeting house on West 1st North Street in 1955. This building was utilized until outgrown in 1968. The present meeting house located on East Andrew Johnson Highway was built at that time.

As the church grew stronger, brethren who were driving from other counties and towns were encouraged to organize congregations in their own communities. Both the Greeneville and Newport churches were started with folks from Morristown as their nucleus. These began in the late 1940's. In the 1950's a church was planted in Jefferson City with their assistance. In recent years the Morristown brethren have encouraged and assisted new congregations in the White Pine community, Bean Station in Grainger County, and Sneedville in Hancock County.

The following brethren have led God's people at Morristown as elders: Jonas R. Jones, E. L. Biggerstaff, Ellis Hodge, Raymond Eddy, W. H. Dollar, Carl Sides, Howard Glenn, H. L. Ross, R. C. Thompson and Andy Hearn. Present elders are Jerry Gretsinger, David Wilbanks, and Powell Purkey.

Among the early preachers that served the Morristown brethren were Sellers Stewart, Charles Tidwell, Jr., Youree Crouch, and Dr. Henry Farrar. Willard Conchin sometimes filled the pulpit. In recent years, Robert McCready, Arnold Moore, Eston Johnson, Richard Rogers,

Dexter Beavers, and Bennie Burns have preached for the church.

Through the years, gospel meetings have been conducted for the church by J. Edward Nowlin, Billy Norris, Billy Nicks, Charles R. Brewer, B. C. Goodpasture, G. K. Wallace, Paul Simon, Curtis Cates, Leon Burns, and Thomas Eaves.

The Morristown brethren have cooperated with other East Tennessee churches in numerous good works. They have assisted several young preachers as they studied the Bible at the East Tennessee School of Preaching and Missions.

Information supplied by Powell Purkey and J. Edward Nowlin.

SNEEDVILLE CHURCH OF CHRIST
SNEEDVILLE, HANCOCK COUNTY

Hancock is one of Tennessee's smallest and most rural counties. The county seat is the little town of Sneedville. Late in the fifties an attempt was made to evangelize Hancock county. This effort was led by brother Powell Purkey who now serves as an elder with the church in Morristown. This effort met with limited success. A few were baptized and for a while they met in a rented hall. Later, the few remaining members were bussed to Tazewell, some thirty miles away. This did not continue long. The few who could, then drove to Tazewell for worship. However, no efforts to preach the gospel in Hancock county were being made. For several years this county had the distinction of being the only county in the State of Tennessee without a congregation of the churches of Christ. In 1980, Cordell Lee and Charles Huff spent a day distributing offers for Bible Correspondence Courses throughout Hancock county. In 1983 the Stewart's Chapel church near McMinnville sent an offer for Bible Correspondence studies to every home in Hancock county. Later that year one family was contacted by Charles Huff who are currently attending the church in Sneedville. Also in the fall of 1983 the Maysville Church of Christ near Huntsville, Alabama began sponsoring a newspaper article in the *Sneedville-Shopper* a semi-monthly publication with about 3200 circulation. Charles

Huff wrote these articles for over three years but currently they are written by Jason Kimbro, who preaches at Sneedville.

Late in the summer of 1984, the Church of Christ in Morristown, along with Jason Kimbro, started a mission congregation in Sneedville. A nice house was purchased with a large lot. It was soon renovated into a meeting place. The church in Barbourville, Kentucky disbanned and gave the church at Sneedville their beautiful furniture. The charter members are Cleve and Johnnie Chilton and Jason and Becky Kimbro. A few others have been added.

The present attendance at Sneedville averages from 10 to 16. Since beginning the work in Sneedville, there have been several gospel meetings and door-knocking efforts. Some from the community have visited services, but few of them have yet obeyed Christ. Home Bible Studies still continue to be conducted. The Jason Kimbro family travel nearly twenty miles across two mountains to work with the church in Sneedville. Jason does the preaching and teaching and often the song leading as well.

This information was supplied and written by Charles Huff.

ROGERSVILLE CHURCH OF CHRIST
HAWKINS COUNTY

The present Rogersville church is a branch out of the old Antioch church which was organized in the Gun Town Community in c. a. 1904.[1]

Originally, Antioch was associated with the Christian Church. Some unknown brother was in the area installing telephone lines prior to 1927. He worshipped with the Antioch church and was asked to preach for them. He was able to persuade the brethren to remove their organ and return to the New Testament pattern.[2]

In the spring of 1927, brother H. M. Phillips of Nashville and Sterling Turner of Rockwood held a meeting at Rogersville. Attendance was good, but none were added. M. D. Clubb of the United Christian Missionary Society of Tennessee visited Rogersville in 1926 and put great pressure on the Antioch brethren to reunite with the Christian Church in Rogersville. A few went back, but others refused to yield.[3] George Farmer of Cleveland, Tennessee conducted a meeting lasting nine days in the Gun Town community in the spring of 1928. The meeting closed prematurely because of incessant rain. The congregation had a meeting house in that community which is a suburb of Rogersville. The digressive Christian Church met in the Rogersville court house. The Antioch brethren had purchased land for a new building but later decided it was

too far from town.[4]

The congregation continued to meet at Gun Town through the years. In the late 1950's, the majority decided to move into Rogersville. A few elected to continue meeting in the old building. They took the name Gun Town Church of Christ. They eventually espoused the non-cooperation viewpoint which they hold to this day. Brother Marshall Stubblefield is the long-time preacher of the Gun Town church. They number some fifty on the Lord's day.

The group moving to Rogersville purchased a site at 1101 E. McKinney Avenue and eventually built a nice brick meeting house.

Preachers who have served the Rogersville church include Ernest Abston, Ivan Jameson, Jesse Condra, Dorsey Strathers, Jason Kimbro, Eddie Craft, Jim McGaha, and Jim Sanders. Bruce Leonard is currently working with the church. Brother Ivan Jameson worked as an announcer for the local radio station and conducted a regular gospel broadcast for the church while living in Rogersville.

The following brethren have served as elders of the Rogersville church: Mack Anderson, Bobby Birdwell and Bob Edens. Among the deacons who have served were Jerry Cretsinger, Aman Woods, Grady Forgety, Rubel Yarbrough, Virgil Gillam, Chessal McVey, and Dale Healea. The church has no elders or deacons at the present time.

The little congregation at Rogersville has sent forth a number of its sons as gospel preachers: Marion Ferrell, who now preaches in Missouri; Danny McVey, a missionary in service in Ghana; Steve Healea, now preaching in Blackwater, Missouri; and Bruce Leonard, their present minister. Brothers Healea and Leonard attended the East Tennessee School of Preaching and Missions.

Over the years, the Rogersville brethren have assisted Happy Haven Children's Home at Cookeville and the Biblical Viewpoints Television program from Johnson City.

In 1986, lightning struck their building shattering a chimney but doing no other damage.

Attendance at the time of writing is about 45 on Lord's days. Sister congregations provide assistance for the congregation.

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[1] Harry L. Wagner, History of Disciples of Christ in Upper East Tennessee, unpublished Master's Thesis, University of Tennessee, 1943, p. 200.

[2] Oral history among the older members of the Rogersville Church.

[3] George W. Farmer, Gospel Advocate, June 16, 1927, p. 575.

[4] Ibid., June 21, 1928, pp. 594-595.

[5] Information supplied by Bruce and Robin Leonard.

JEFFERSON CITY CHURCH OF CHRIST
JEFFERSON COUNTY, TENNESSEE

The Lord's church in Jefferson City first assembled on February 2, 1954. They met at the home of James and Margaret Cisco. Among the first members of the congregation were the H. C. Greenes, the Jimmy Greenes, the M. W. Leas, Sr., Mary Nell Seahorn, and Grace Wright and her children.

At first the Christians met in homes and later they rented public buildings. Eventually they were able to build a nice brick meeting house near the campus of Carson-Newman College. It was entered on January 5, 1955.

For a number of years preaching was provided by brethren from other churches of Christ in East Tennessee. Brother C. E. Colley of the New York Avenue church in Oak Ridge drove to Jefferson City for several years to conduct mid-week Bible studies.

The congregation generally conducted two gospel meetings per year to spread the doctrine of Christ in their community and to win the lost. Great meetings were conducted by B. C. Goodpasture of Nashville, and John D. Cox of Florence, Alabama. One year a group from Happy Haven Children's Home in Cookeville came to help in door-knocking for their meeting.

Ministers who have served the congregation over the years are: Ivan Jameson, Charles Ragland, James Brown,

Bobby Simpson, James Burner, Eston Johnson, Don Wilson, Norman Newberry, Powell Purkey, Larry Riggs, Dennis Jinkerson, Tom Derby and Johnny Garland. When the church was without a regular preacher, brother Clifford Reel filled their pulpit and was a great encouragement to them. Recently students and teachers from the East Tennessee School of Preaching and Missions have assisted in the preaching.

The church in Jefferson City is indebted to numerous congregations who have assisted them financially over the years, making it possible for them to carry on a full program of work.

In 1983, a new congregation was formed near Strawberry Plains, Tennessee. Some twenty members of the Jefferson City group were involved in planting the new Ashway church.

The congregation has recently bought property on Highway 11E, just outside the city. They are looking forward to the day when they can build a new facility on it.

The present attendance of the congregation averages between forty and fifty on the Lord's day. At this time they have no elders or deacons.

Information supplied by Mrs. John Welton, Route 3, Box 639, Jefferson City, Tennessee 37760.

ACKERSON CREEK CHURCH OF CHRIST
JOHNSON COUNTY, TENNESSEE

The Ackerson Creek church is located some seven miles north of Mountain City. It dates from the turn of the century. This church was associated with the Christian Churches through 1948. Sam Winters, a Christian Church minister, preached for them the greater part of the thirties and forties. During those years, the meeting house was open to any religious group who wished to use it. In the year 1949, the congregation determined to reorganize. They elected to tear down the old log building and build a new one at the same location. Sanford Miller from Mountain City was preaching for them at the time. When Mr. W. C. Wright, a wealthy land owner in the area, learned of their decision, he donated a parcel of land about one-fourth mile down the road for their use. In a business meeting, the men asked brother Miller to have the deed made and registered. He inquired as to whether he might make it to the Christian Church. The group rejected this, insisting that it was a Church of Christ. He agreed, but then made and registered the deed as Church of Christ (Christian). A considerable number of the brethren rejected this and refused to build on the property. The church was divided. Both groups eventually constructed buildings which stand within sight of each other.

The original group started to build just behind the

old log building. At about this time, Oswald D. and Robert O. Wilson (no relation) from Elizabethton heard of the plight of the church, visited the community, and arranged for Oswald to conduct a gospel meeting. He began that meeting on May 28, 1950. Having taught mainly on first principles, he convinced almost everyone of the group that their baptism was denominational in nature. The day following, a dam was constructed in the creek behind the church building, and 17 people were baptized into Christ, including the elders and deacons. Since that time, the congregation has stood firmly on the New Testament patterns.

During the meeting, brother Oswald Wilson obtained a copy of the deed to the property, and found that it was made to the Church of Christ, Christian Church, and all denominations in good standing. To correct this situation, the property was sold to the Church of Christ in Jonesboro for $10.00; the deed was registered, and then the Jonesboro church sold it back to the church in Ackerson for the same amount. Some fifteen years later, this deed was challenged in court by John Winters (this was the brother of Ed Winters, father of Howard and Clayton). John was not a member of either the Church of Christ or Christian Church, but was interested in the property more as an heir of those who had donated it, rather than on religious grounds. The court ruled in favor of the church and declared the deed legal and valid.

From this church has come two of the finest preachers of our day: brothers Howard and Clayton Winters. These brothers in the flesh obeyed the gospel under the influence of brother Robert O. Wilson and despite the disadvantages of poverty, went on to educate themselves and

become outstanding Bible scholars and preachers. Howard serves as Editor of the *Carolina Christian* magazine. He has written commentaries on Romans and First Corinthians along with other books and tracts. Clayton is an accomlished student and teacher of the Bible. For years he has conducted a successful radio work in Erwin where he serves as minister. He also is a speaker on the "Biblical Viewpoints" television broadcast and a regular writer for the *Biblical Viewpoint* paper. His advice and counsel is highly respected by all the brethren in upper East Tennessee. If the little church at Ackerson Creek had accomplished no more than give the brotherhood these two valuable servants, our debt to her would be unrepayable.

The Ackerson Creek brethren have a nice brick meeting house and carry on the Lord's work among their neighbors.

Information supplied by Clayton Winters.

CRANDULL CHURCH OF CHRIST
SHADY VALLEY, JOHNSON COUNTY

The Crandull congregation is one of the oldest of our present congregations in upper East Tennessee. It is called the Crandull church because the post office in that community was formerly identified by that name.

The congregation worshipped in a public school building until about 1938. When the school was closed, the church purchased the building from the school board and remodeled it for their use.

Benjamin Floyd Blevins was one of the principal leaders of the Crandull church until his death in 1938. He taught the weekly Bible classes. His granddaughter, Ruth Bowling, remembered seeing him sit up to the wee hours of the morning searching the Scriptures by the light of a coal oil lamp. Such dedication to the Word made for strong Christians and strong churches.

In 1926 brother R. C. White, a notable preacher from Nashville came to the community and conducted a gospel meeting. A brother Everett Derryberry came along to lead the singing. Brother and sister Warren Blevins kept the visiting teachers in their home.

Following the death of brother B. F. Blevins the mantle of leadership fell upon brother David A. Bowling. From 1938 to 1969 he was a teacher in the congregation. Since that time brother Dan Manuel has assisted the church

with leadership. The congregation had not had elders until recently. Its affairs were conducted by the brethren in business meetings. The elders are Clay N. Blevins, Virgil Cretsinger, Mark Gentry, Vance Gentry, Bill Manuel, and Reford McQueen.

At least one debate was conducted at the Crandull church on the question of instrumental music.

The congregation has assisted several mission points and needy families. Also, they support the "Arise to Truth" radio ministry on station WZAP.

Among the men who have preached at Crandull are J. E. Stanley, Leon Phelps, Glen Harrison, Terry Turnmire, and Wesley Simons, their present minister.

Under brother Simons preaching, the church has grown and prospered. The attendance averages 85-90. It is now at its greatest strength in its history.

Information submitted by Mrs. Ruth Bowling.

MOUNTAIN CITY CHURCH OF CHRIST
JOHNSON COUNTY

The Church of Christ in Mountain City, Johnson County, Tennessee, began on April 9, 1950. Ruth Hammons and Verna Swift had heard brother J. Edward Nowlin's radio lessons from Johnson City and had determined to have a New Testament congregation in their community. Through their efforts, the work began. Robert O. Wilson, who was preaching for the C Street church in Elizabethton, drove over and conducted services on Sunday afternoon. The congregation first met in the home of brother Douglas Kelly. In 1951 brother Bruce Curd was employed as their first full-time preacher. The congregation numbered some 20-25 in attendance. Later they moved to the court house as the attendance grew to 60-70 on Lord's day.

Among the early members at Mountain City were the Douglas Kelly family; Stacy and Verna Ethel Swift, the George Settle family, Frank Potter, Raymond and Nina Mae Hammner, John and Faye Hall, Cross and Ruth Hammons, Jim and Lura Reece, Gains Butler, June, Bill and Janie Hammons.

About a year later, the brethren bought a dwelling house on South Church Street and renovated it for use as a meeting house. This served the congregation for some eight years until a new meeting house was completed in 1958. Successful meetings were conducted by brother

Howard Reece which resulted in many conversions. Also, brother Oswald Wilson helped to win several members from the Christian Church. Attendance soon reached upwards of 100.

The first assembly in the new meeting house was on May 4, 1958. More recently, the auditorium was enlarged and remodeled. Additional land for parking was purchased in 1984.

Congregations that provided major assistance to the Mountain City work in the early years were the Donelson Church of Christ, Donelson, Tennessee and the Granny White and Reed Avenue churches of Nashville. Others also had fellowship with them.

Preachers who have served the Mountain City church include Bruce Curd (1951-1952), William Welch (1953-56), Howard Winters (1956-1960), Alvin Barry (1961-1965), Virgil Cretsinger (1965-1967), Lewis Savage (1967-1971, and 1976-1977), W. G. Gantt (1971-1974), Dennis Moss (1975), Larry Wolfingbarger (1977-1982), and John Whitson (1983-1986). Terry Jones is the current minister.

The congregation experienced its greatest growth under the preaching of brother W. G. Gantt. Attendance at that time reached 180. To evangelize their community, the brethren have broadcast the gospel by radio, published newspaper articles, conducted gospel meetings, and held Vacation Bible Schools. A monthly bulletin, "What Does The Bible Say?" was sent into all homes in the county.

Brother Howard Winters engaged a minister of the Christian Church in a debate on instrumental music at the Mountain City meeting house around 1969.

The brethren have assisted mission works in Oakwood, East Bristol, Lebanon, Welch, Wytheville and

Lexington, Virginia; West Jefferson, Creston, Tamarac, and Sparta, North Carolina; and Coalwood, West Virginia. Locally, they have helped the works at Ackerson Creek and Rock Springs. They assisted brother Joe Galloway in his mission efforts in Finland and other mission efforts in France and Africa. They currently are helping to train preachers in the East Tennessee School of Preaching and Missions. They also have supported Tennessee Children's Home.

Information supplied by Raymond Hammons.

ARLINGTON CHURCH OF CHRIST
KNOX COUNTY

The Arlington church had its beginning in the year 1943 in the midst of World War II. The Laurel congregation had overflowed its building so the Laurel elders (brothers Anderson and Neal) encouraged those brethren living in the north end of Knoxville to form a new congregation. Also the rationing of gas made travel difficult during the war years.

The fledgling group was able to rent the Broadway Theatre building, 3400 North Broadway, for Lord's day services. Blue laws kept theatres closed on Sunday in those days. The group that assembled numbered some twenty-five. Among the original families were the Vices, Harris, Davis, Wharey, Raby, Draper, Lusk, Milstead, Dodd, Bailey, and McKissick families. The first preacher was Calvin Van Hooser.

Soon the young church was able to purchase property on the corner of Tecoma and Clearview. A building costing $35,000 was built of Crab Orchard stone and opening services were held in January, 1948.

Brother J. M. Gainer came from tri-cities area of Alabama to succeed brother Van Hooser. Gainer preached the first sermon in the new building. The audience sat on folding chairs and a portable tank was placed in the entrance for baptisms. Problems arose during brother Gainer's

ministry. He left in the midst of controversy, taking a part of the congregation with him to form the Broadway church.

Following brother Gainer's departure, Sam Binkley and Charles Stovall served the church as ministers. In 1957 a new auditorium was constructed costing $62,000. "The congregation was first served by five elected deacons: E. B. Draper, Clyde Travis, Earl Raby, Paul Wharey, and J. R. McKissick." The first elders to be appointed were A. U. Cooper, E. B. Draper, and Paul Wharey. They were installed in August, 1958. Deacons were also appointed at that time: W. Fred Gentry, John H. Johnson, J. R. McKissick, and Howard Perry were selected for this office.

The new auditorium and selection of elders and deacons were accomplished under the preaching leadership of C. R. Franks, Jr.

Brother Jack Meyer, Sr., moved to Arlington in 1959. About this time, a minister's home was purchased on Avondale Avenue for $8,400.

Other ministers who have served Arlington include Claude Lamar, Jr., Bruce Curd, Oliver C. Cunningham, Jerry Langford, Gary Gage, and Rick Parks. Harold Scott has served as minister from 1969 to the present. In 1975-1976, he took a two-year leave to work in New Zealand where he had previously served as a missionary.

A recent building expansion added more classrooms, a fellowship hall, and offices at a cost of $326,000.

The Arlington church assisted in sending missionaries into the African nation of Liberia in 1969. Dr. Tom Drinnen and his family and the Jerry Langford family, helped to pioneer the work in that land. Dr. Drinnen and his wife Anita served as medical missionaries. The church still assists in the Liberian effort.

The congregation cooperates with area churches of Christ in a weekly television broadcast and East Tennessee Christian Services, a benevolent service of the churches. She also was deeply involved in the World's Fair Exhibit of the brotherhood at Knoxville.

In 1984 the Halls congregation (formerly Broadway) merged with the Arlington church.

Elders who presently serve the church are Rasho Winget, Fred Lusk, Tom Smith and Tom Drinnen.

Under the leadership of their present elders and minister, this congregation has a bright future for growth and service.

Information taken from materials supplied by Harold Scott.

ASBURY CHURCH OF CHRIST
KNOX COUNTY

In 1958 members of the Young High Church of Christ living in the Forks of the River section of East Knoxville formed the Asbury congregation. Five families began meeting in the home of brother James Lafever. In 1959 they were able to purchase land on Asbury Road. The property had a residence on it which they converted into a temporary meeting house. Brother L. B. Carr, Sr., was the preacher in this early period.

By 1962 the brethren had completed a nice frame building. With the opening of the new meeting house, the congregation was fortunate to secure brother Charles Nance as their full-time minister. Brother Nance was an industrious and aggressive soul-winner and church builder and greatly helped the young church.

In 1964 the Asbury brethren helped to plant the church in the Mascot community of North Knox County. Several members left to worship with the new group. In 1969 brother Nance resigned his work at Asbury to preach for the Mascot congregation.

Doyle Karraker served the Asbury church as minister from 1969 to 1973. At that time, brother John Jenkins began as their preacher and continues to serve effectively to the present day. Brother Jenkins, for many years, had been a preacher for the Union Assembly Church of God.

Through his personal study of the Scriptures, and the encouragement of Charles Nance, he and 14 members of the Union Assembly group obeyed the gospel and were added to the Lord's Church.

For some 20 years the congregation has conducted a weekly radio broadcast on radio station WKXV in Knoxville. Brother Jenkins is the current speaker.

In 1984 some twenty-five members "swarmed" to start a new congregation called the Ashway Church.

The Asbury brethren have supported a number of students in training at the East Tennessee School of Preaching and Missions. They also assisted Jerry Hogg in his mission work in South Africa.

The congregation has no elders. Though they are small (some 75 in attendance), they continue to be rich in good works and service for the Master.

Information provided by John M. Jenkins, Sr.

AULT ROAD CHURCH OF CHRIST
KNOX COUNTY

This congregation was born in 1956. The founding preacher was a brother Pemberton. The infant group first met at 4220 Washington Pike in East Knoxville. The membership was some 20-25. Later a permanent building was erected at 1501 Ault Road in Knoxville. By the mid-1960's attendance reached an average of 75 on the Lord's day.

The following preachers have served the congregation: James Matthews (1957-1960), Hall C. Roland (1960-1963), Jim E. Waldron (1963-1967), Jerry Davidson (1967-1968), Robert Maddox (1968-1969), S. A. Gibbs (1969-73), Doyle A. Karraker (1973-1976), Philip Adams (1976-1985), and B. J. Clarke (1985 to present).

In 1965, a special lectureship was sponsored at Tyson Junior High School. Brother Basil Overton was employed to speak on the subject "Is Evolution A Science?" A great deal of interest was manifested in the subject and a Professor McLaughlin from the University of Tennessee publicly disputed brother Overton's assertions.

When their minister, Jim Waldron, went to Pakistan as a missionary, the congregation assisted him. Brother and sister Wayne Newcomb, members of the congregation, joined the Waldrons as missionaries. Other good works supported include: Sunnybrook Children's Home, Jackson,

Mississippi; Childhaven Home, Cullman, Alabama; and Tennessee Children's Home, Spring Hill, Tennessee; and East Tennessee Christian Services. They have assisted in training preachers at the East Tennessee School of Preaching and Missions.

Elders who lead the Ault Road brethren are Richard Priode, Ed Burroughs, and Robert Huff. B. J. Clarke is doing an excellent work as their minister. They oversee the prison ministry of brother Jim Dodrill. In 1985 the indebtedness on their meeting house was retired. Their future has never looked brighter.

Information supplied by Richard Priode.

ISLAND HOME CHURCH OF CHRIST
KNOX COUNTY

The first meeting of the Island Home church was on May 27, 1953. Twenty-two people assembled at the home of Paul M. Akin, Sr., 2400 Island Home Pike. Among those present was brother Leander Moore, a teacher at the Tennessee School for the Deaf, and a gospel preacher with the Laurel church. He provided instruction for the six deaf members who were present. Brother Charles Ragland was chosen to be the preacher for the new group, and brother Albert Banning the song leader.

The next Lord's day, the brethren assembled in the Akin's home for worship according to the pattern of the New Testament. When the owner of the house objected to her property being used for the assemblies, they were forced to seek another meeting place. Another family offered their home which was used until a suitable place could be secured.

In August of that year (1953), the Knox County School Board gave the congregation permission to meet temporarily in the Island Home Elementary School. The Laurel church donated 25 chairs and 40 hymn books.

Permission was sought and secured for students from the School for the Deaf to attend Bible classes and services of the young church.

A search was made to secure a property for a

permanent home for the congregation. A site was found near the School for the Deaf, but the cost was considered too great. In September, 1953, brother Ragland and brother Eddie Couch, minister of the Laurel church, made an appeal for funds. The Laurel brethren gave $533 to the church for its property acquisition. Another $700 was budgeted by the congregation for the coming year. At that time the Island Home group numbered 25 in attendance on the Lord's day with a contribution averaging $34 per week. The congregation was composed of six family units. The building was erected and the congregation grew.

In the decade of the 1960's when the controversy over orphans homes, church cooperation, benevolent assistance to non-members, and use of the meeting house for fellowship gatherings arose, the Island Home brethren affiliated with those who opposed these practices.

In recent years they built a nice brick meeting house on Chapman Highway and took the name Chapman Highway Church of Christ.

HILLBROOK CHRISTIAN CAMP
KNOX COUNTY

Hillbrook Christian Camp had its genesis in the hearts of Harold and Della Duncan, members of the Karns Church of Christ. Having sent their three children to Christian camps, they wanted to see such a facility available to all the young people of the church in East Tennessee.

To accomplish their goal, after much prayer and thought, they deeded fifty-five acres of their farm on Copper Ridge Road in Knox County to a group of Christian leaders for the purpose of developing a camp facility. Fifteen brethren from as many area congregations assembled on June 27, 1967 at the Karns meeting house and formally received the property from brother Duncan. They proceeded then to organize the Hillbrook Christian Association to administer the development of the camp. Bylaws and a Charter were ordered to be prepared. The deed contained restrictive clauses protecting it from being used or taken over by people who do not share our commitment to New Testament Christianity. The first board of trustees consisted of R. G. Adkisson, Schumann Brewer, C. E. Colley, Dr. Thomas D. Drinnen, William A. Holt, Terry Horn, Sr., Glenn D. Mowery, George Terry, G. H. Wheaton, and R. M. Wilbanks.

In the spring of 1969, an entrance road was cut into the property. Brother Walter Grandy, deacon of the Karns

church, prepared a proposal for development of the land, which included a primary building with kitchen and eating facilities, twelve cabins, two bath houses, a ball field, and a pavilion.

In 1971, the first phase of development began with the erection of a picnic shelter. Harold Scott, John Waddey and others launched a drive to raise sufficient funds to begin the building project. Christians from most of the congregations in and around Knoxville contributed to the fund and soon work began. A contractor was employed to construct the main building. Christians from Karns and sister congregations volunteered to erect the cabins. Among those who labored long and hard to see the work completed were Walter Grandy, Paul Crawford, Jerald Insell, George Mester, and Tom Jernigan. Camping began on the property in the summer of 1972.

While the Hillbrook trustees were responsible for development and maintenance of the property, the actual organization and administration of the camping sessions was done by the board and staff of Teenage Christian Camp. Those who served on the Teenage Christian Camp board in those early days were Art Gibbs, Clifford Reel, John Waddey, Wayman Summers, Chuck Williams, Herman Herren, and others.

The commitment of the Teenage Christian Camp directors was that all campers receive a thorough study of the Scriptures while enjoying a fun-filled week of recreation. Every camper has participated in three Bible classes and two devotionals the five days of his camping session. Each year during the sessions for teenagers, several make the good confession and are baptized into Christ. In the early years, they were immersed in the swimming pool at

the nearby Harold Duncan residence.

Since the beginning of Hillbrook Camp, each year has seen improvements made to the facility. A swimming pool was added in 1976; the dining hall has been expanded; four additional campers' cabins; a nurse's cabin; craft shop; and canteen have been built. Two additional open-air pavilions have been erected, the most recent named in honor of Sarah Reel. Also, a basketball court has been added.

Each year, boys and girls enjoy six weeks of camping. With an average enrollment of 80, upwards of 500 young people are served and taught each year. Scores of area Christians have volunteered their time to work with these youngsters. Without their sacrificial labor, the camp could not have functioned.

In 1985, the Hillbrook trustees leased some six acres to the Karns church for the development of a housing complex for students of the East Tennessee School of Preaching. The Kimball church in Jasper, Tennessee has raised the funds for the completion of the first duplex house. Other units will be built as funds allow.

A second lease was given to East Tennessee Christian Services for the erection of a home for foster children. Ground was broken for the project in June, 1987.

Christians of East Tennessee will ever be grateful to Harold and Della Duncan for giving the land for Hillbrook Camp. Also, they will ever appreciate the long and hard labor of those Christian men who built the marvelous facilities now enjoyed by all. Multitudes of youngsters will grow up to be strong faithful Christians because of the spiritual training and guidance they received at Hillbrook Christian Camp.

KARNS CHURCH OF CHRIST
KNOX COUNTY

In 1953 Billy Nicks and other members of the Highland View Church of Christ in Oak Ridge conducted a tent meeting in the Karns community. The tent was pitched on a vacant lot near Jack Scarlett's garage on Oak Ridge Highway. Several residents of the community were won to the Saviour's way including Joyce Cawood and Harold Duncan.

Encouraged by their success, those members began meeting in the Karns High School building each Sunday afternoon and Thursday evenings. There were eight families with an attendance of 25-30. Billy Nicks preached for the struggling group in addition to his work in Oak Ridge.

By the fall of 1954 the congregation was ready to build a permanent meeting house. Much of the work was done by the members. The total cost was $12,000 and it seated 120.

To ready themselves for a resident preacher, the church built the minister's home adjacent to the meeting house in 1957. T. D. (Jack) Johnson then moved to Karns to work with the church. He served until 1960.

From 1960 to 1962 Hugh Fulford worked as minister. He was the first man fully supported by the church. Next came Ralph Samples from 1962 to 1965.

In September of 1962 Frank Huber II and Harold D. Duncan were selected and appointed elders. Brother Huber

served until his death in January of 1980 and brother Duncan continues his leadership to the present. Stan Hornbaker was added to the eldership in 1971, Don Denton in 1981, Bob Graham in 1984, and Carrol Street in 1987. The first deacons were appointed in 1963. The following men have assisted the elders in this capacity: E. L. Bently, Paul Crawford, Don Denton, David Duncan, Bob Foster, James Gill, Bob Graham, Walter Grandy, Tommy Hayes, Perry Henry, Joe Huggins, Mark Jernigan, George Mester, Millard Myers, Glen Mowery, Edward Solley, Dick Salisbury, William Teague, George Wheaton, and Gregg Woodall.

The present auditorium facility was begun in July of 1962 and completed in February the following year. It cost $65,000 to build and furnish it.

Robert McCready moved to Karns to assume the preacher's responsibility in 1965, serving until 1967.

The year of 1968 began with John Waddey coming to serve the church. For fifteen years he served the congregation as pulpit minister. During that time he carried a full load of teaching in the school of preaching. In 1982 the elders asked brother Waddey to direct the school.

Since its beginning, with the help of Billy Nicks, a preacher sold on world evangelism, the church has had a special interest in missions. Support has been sent to Nigeria, Pakistan, South Africa, Hong Kong, Belgium, Mozambique, and to struggling groups in East Tennessee. In 1965 the congregation hosted its first World Missions Workshop. A total of 16 of these workshops were conducted over the years. They were the spiritual highlight of each year and did much for the cause of world evangelism.

When Jerry and Ann Hogg, a couple from the Karns

community decided to attend the Sunset School of Preaching in order to prepare themselves for mission work, the elders agreed to assist them. In January of 1969 they were sent to Johannesburg, South Africa, their salary being fully supplied by Karns for 2 years. Their work and travel funds came from sister congregations.

Karns helped to plant the Lord's work at Maynardville in Union County and at Bean's Station in Grainger County. Presently they are assisting in reviving the church in the Mascot community of Knox County. Missions continues to be a major interest of the congregation.

Karns has always been a busy church. Her elders have done a marvelous job in leading the church in many activities for the Lord. Some of the best preachers available have assisted the church in evangelistic efforts. Such men as G. K. Wallace, Len Channing, W. A. Bradfield, W. B. West, Marvin Bryant, John Allen Chalk, John Harris, G. E. Steward, V. P. Black, Gus Nichols, V. E. Howard, Harold Taylor, Mack Craig and Tom Warren have contributed to the growth and maturity of the church.

From 1969-1971, a preschool and kindergarten program was conducted at the Karns building by sister Carolyn Butler. Assisting her were Margaret Denton, Jane Kirk, and Reba Waddey. The school was called Karns Young World.

For several years the Karns elders had dreamed of establishing a school for the training of ministers. With the coming of brother Waddey, work was begun to bring that dream to reality. Plans were drawn up and a search begun to find a man to direct the program. Brother Clyde Findlay of Houston, Texas was selected for the job. A charter was secured in 1970 and the East Tennessee School of Preaching

and Missions opened for classes in February of 1971. Since that time 134 men have been trained and sent forth to preach the gospel.

The following men have worked full-time with the school: John Waddey, Jim Waldron, Jerry Dyer, Clifford Reel, Thomas Eaves, Bill Nicks, George Goldman, M. H. Tucker, Rodney Rutherford, Edwin Jones, and Robert Carrell.

Each of these teachers also made vital contributions to the congregation through their preaching, classes and leadership. Clifford Reel and M. H. Tucker both served the church as elders during their stay. Charles Huff, a graduate of the school, spent two years working with the church as director of personal evangelism.

The Karns church has always cooperated with area churches in every good work. Among those efforts are a joint television broadcast, a training for service workshop, the World's Fair Exhibit, East Tennessee Christian Services and Teenage Christian Camp. Members of the Karns family have been deeply involved in the establishment and maintenence of the Knoxville Christian School and Hillbrook Christian Camp.

Jerry Dyer served as the local minister from 1985-87. John Waddey presently devotes his energies to directing the School of Preaching. Edwin Jones now serves as pulpit minister while Jerry Dyer directs the evangelistic outreach of the church.

Attendance at this time averages some 285 on Lord's day. Contribution averages $4,000 per week. Plans are being developed for the erection of a new building. From its humble beginning "under the tent" the Karns church has enjoyed a wonderful season of growth and stands today as

one of the leading congregations in this part of the state.

Information supplied by Harold Duncan.

THE EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS KNOX COUNTY

Harold Duncan and Frank Huber, elders of the Karns Church of Christ, first dreamed of having a school for the training of gospel preachers and missionaries. Knowledge of that dream was a major incentive that led John Waddey to accept their invitation to work with the Karns church.

Waddey moved to Karns in January of 1968. Early in 1969 he presented the elders with a rough plan for the school, including a rationale, organizational design, proposed curriculum, and a plan for launching it. With the elder's acceptance of the proposal, a search was begun for a director.

Clyde P. Findlay of Houston, Texas was selected to lead in the organization and implementation of the program. Brother Findlay was 68 years old when he moved to Knoxville. He was a preacher with some 40 years of experience and a former missionary to Great Britain. He had previously served as the president of a Christian school in Houston. He possessed a fine knowledge of the Bible and the necessary skills to launch the program.

When school opened in February of 1971, five students were present for full-time studies. Seven others enrolled for part-time work. Among the first students were

Jim Dodrill, Doyle Crawford, Bill Knight and Bill Merritt.

Besides brother Findlay, full-time teachers included John Waddey and Jim Waldron, recently returned from a mission tour to Pakistan and Australia. Area preachers helped by teaching courses. Those assisting were Alvin Price (Broadway church), Harold Scott (Arlington church), Arthur Peddle (Harriman church), Clifford Reel (Oneida church), Tom Huckaba (West End church), Doyle Karraker (Asbury church), and Thomas Compton (Rockwood church).

Enrollment increased slowly. Funds for promotion were scarce. But gradually the school grew in recognition and the trickle became a steady flow of students.

Ernest Bently was a deacon of the Karns church and served as the treasurer. When he retired from his job at Union Carbide, he and his wife Martha, became tireless workers for the school.

The next full-time faculty member employed was Clifford Reel. He resigned his work at Oneida and moved to Knoxville in 1972. The elders had selected him to become director of the school upon brother Findlay's retirement. He spent one year as dean of the school during this transition.

With the departure of brother Findlay, brother Reel recommended to the elders that they employ Thomas F. Eaves of El Dorado, Arkansas to serve as dean and to teach. Brother Eaves was a capable teacher with special skills for teaching Greek. He was an energetic, hard-driving worker who immediately set about to help in building a school worthy of the name. With his work, the library was greatly improved and enrollment increased to a high of seventeen. Advertising was expanded and a professionally done catalog

was published. Classrooms were enlarged and redecorated. Brother Claude Terry of Oneida presented the school with a new car for school use.

The next faculty addition was Jerry Dyer, former missionary to Australia. He was recommended by Jim Waldron who had worked with him on the mission field. Brother Dyer brought with him great skills and ability as a personal worker. He was a real help to the students in preparing them for their work. Under brother Dyer's leadership, the school began sending the students on door-knocking campaigns to mission congregations of the region.

While John Waddey continued his work as local evangelist for the Karns church, he carried a full teaching load in the school. He taught such courses as Hermeneutics, the Prophets, and Old Testament Praise and Wisdom.

Teachers' meetings were conducted weekly with most of the school's business being transacted in these sessions. The Karns elders served as the overseers of the school with the director and staff handling the day-to-day problems.

Jim Waldron resigned in 1976 to return to his mission work. Brother M. H. Tucker had been teaching part-time, so the elders invited him to come on board as a full-time teacher. Brother Tucker was a very likeable fellow and easy to work with. He taught Homiletics, Restoration History, and Hebrews, along with other courses. He instituted a program of taking the student body on a field trip to visit historical sites of the Restoration Movement. His wife Betty worked as church secretary.

The elders invited brother Clifford Reel and later brother Tucker to serve with them as overseers of the church. The congregation was warmly receptive. Both

men served well.

Brother Reel resigned in 1979 to return to full-time preaching with the church in Oneida. His resignation was a painful loss to both the school and the church as both he and sister Reel were greatly loved by all.

Billy Nicks was selected as brother Reel's replacement. Brother Nicks had founded the Karns congregation in 1953 when he conducted a tent meeting in the Karns community. Later he spent 14 years in West Africa as a missionary. He had been preaching for the Highland View Church in Oak Ridge, Tennessee and assisting the school on a part-time basis. The faculty and elders were unanimous in the choice of brother Nicks to direct the school. Under his leadership a new thrust in mission-emphasis was added to the program.

In 1979 brother Eaves left to go to the Tennessee Bible College at Cookeville, and brother Bently resigned as treasurer. We were fortunate to have young brother Gregg Woodall, who was an accountant, to take over the financial affairs for the school and church. He and his wife Sherrye brought our financial office up to a modern professional level. Later, he gained his CPA status.

Brother George Goldman was invited to take brother Eaves place on the faculty as Greek teacher and academic dean. He had previously worked with the Central Ohio School of Preaching. With brother Goldman came his wife Sara who soon was employed as the school's secretary.

By 1982 attendance was averaging about 20 full-time students per quarter. Brother Nicks approached the elders requesting to be relieved of his administrative duties. He felt his age and health made it impossible for him to do the necessary weekend travel needed to make the school

flourish.

At that time the elders invited brother John Waddey to take the administration of the school for a two-year trial period. He and brother Tucker would divide the pulpit duties. He assumed his duties at the end of the 1982 school year.

Brother Waddey's goals were to increase the enrollment of the school, to increase advertising and publicity, to distribute administrative responsibilities among the staff, to launch an aggressive program of fund-raising and public relations work, to modernize and bring up to professional standards the office, library, and administration of the school's affairs, and to involve the school's alumni in support of its efforts. With the cooperation and help of the staff and secretaries these goals were soon realized. George Goldman continued as academic dean; M. H. Tucker was appointed dean of students. Billy Nicks became liason for the Office of Veteran's Affairs. Sara Goldman was appointed office manager.

Malinda Huggins was employed as librarian. With her coming, a process was begun to convert our holdings to the Dewey Decimal Catalog System. By 1984 our library numbered some 8,500 volumes. For the first time it was operated on a professional basis.

In 1983 two Nippon Electric Corp. computers were purchased for the school office. These revolutionized the operation of the school's daily business and paper work. They provided the capacity to launch a large direct-mail fund-raising program which quickly paid for the equipment.

Another project of brother Waddey's was to enlarge and improve the school's newsletter. His wife Reba was given the responsibility of producing the bulletin which

Waddey edited. This gave the school a much more professional instrument for public relations.

In 1984, M. H. Tucker resigned in order to go to Hong Kong as a missionary. Brother Rodney Rutherford was chosen as his replacement. Brother Rutherford had graduated from David Lipscomb College and the Memphis School of Preaching. He had served as a missionary in Zambia, Africa and Tasmania, Australia. He came to Knoxville from the Florida School of Preaching. Rutherford was appointed dean of students. He taught Hermeneutics, textual and missions courses. His wife Brenda was employed as church secretary.

Jerry Dyer had returned to work with the Karns church as personal work director. In 1984 the elders appointed him as pulpit minister of the church. He taught the Personal Evangelism course in the school and arranged and directed the school's two annual evangelistic campaigns. In 1982 it was decided that the fall campaign would be conducted in the Karns community for the benefit of the Karns church.

In the summer of 1985 brother David Lipe also joined the faculty of the school. He had previously worked with Magnolia Bible College in Mississippi. Brother Lipe helped to further develop the public relations work of the school. He stayed only one year. When he had completed his work and received his Doctor's degree, he moved to International Bible College.

With brother Lipe's removal, the way was open for brother Edwin Jones to join the staff. He had just completed a three-year stint of missionary duty in New Zealand. Brother Jones is a scholar of the first magnitude and a very likeable fellow. He joined the staff in the summer

of 1986.

Another bright spot of the year 1986 was the newly elected alumni officers: Ed Howard, President; Charles Huff, Vice-President; and Raymond Pecoraro. These brethren took their job seriously and worked diligently for the furtherance of our school. In the spring of 1987, brother Rutherford resigned to move to the Memphis School of Preaching of which he was a graduate. Brother Robert Carrell joined the faculty in May of that year. He serves as Guidance Counselor and teacher.

A major activity of the school over the years has been an annual lectureship featuring some of the best preachers in the brotherhood. Among the themes discussed have been: *Living Soberly, Righteously, and Godly; Moral Issues Confronting the Kingdom; Great Chapters of the Bible; Great Doctrines of the Bible; Christ the Effective Energy; Doctrines and Commandments of Men; Living Lessons From the Prophets; Studies in Timothy and Titus;* and most recently, *Things Pertaining to Life and Godliness,* studies in Peter, John, and Jude.

The Kimball church in Jasper, Tennessee has taken the lead in providing housing for students of the school. The first duplex unit was built in 1986 on the grounds of Hillbrook Christian Camp. Other units are planned.

In May of 1987, the enrollment of the school stands at 26 full-time students. We have five full-time faculty members. Thus far we have graduated 127 men, most of whom are still actively preaching the gospel. Among the many graduates who are doing effective work in the kingdom are Jim Lewis (Green's Lake Road church in Chattanooga), Steve Riley (Maryville, Tennessee), Mike Fox (Eastside in Cleveland, Tennessee), Gene Stillwell (Salem,

Virginia), Wayne Miller (State Street church in Bristol, Virginia), Gary Durham (Highpoint, North Carolina), B. J. Barr (Sumter, South Carolina), George Carlisle (Sumter, South Carolina), Charles Huff (Harrogate, Tennessee), and Jerry Laxson (Charlotte, North Carolina).

Missionaries who have gone out from the school include Doyle Crawford (Canada), Clancy Ettienne (St. Thomas, Virgin Islands), Samuel Alexander (St. Vincent, Virgin Islands), Jack McGhee, Don Iverson, and Chuck Forsythe (Hong Kong). Also a team of several couples spent a year in Birmingham, England. Dennis Gresham and Kevin Moore are now working in New Zealand.

LAUREL CHURCH OF CHRIST
KNOX COUNTY

The first congregation established in Knoxville following the apostasy was the Laurel congregation. Five Christians met in 1911 and organized a church. Those founding members were Dr. and Mrs. Oliver Hill, Mr. and Mrs. L. D. Smith and a Mrs. Ferguson. They secured the Woodman Hall and the Women's Building for their assemblies. In a few months they grew to twenty-five in number. Christian brethren attending the University of Tennessee provided the preaching for the little band. In 1913 they were able to purchase salvaged material from a building that was being demolished and erect a meeting house on North Broadway. Their first full-time preacher was E. C. Holt.

In 1924 brother S. P. Pittman moved to Knoxville to enroll in the university. For twenty-seven years he had taught at David Lipscomb College. His rich background as a preacher and teacher of the Bible was a great blessing to the Knoxville church. The congregation was very evangelistic and sponsored a number of mission meetings throughout the area. Brother Pittman did the preaching and brother Everett Derryberry (later President of Tennessee Polytechnic Institute at Cookeville) led the singing.

At the university brother Pittman majored in English with a minor in Greek. He was at one time vice-president

of the Phi Kappa Phi honor society and at another, president of the local chapter of Phi Delta Kappa educational fraternity. He was a member of the University Quartet and Glee Club. His talent as a preacher, and his popularity did much to strengthen and build up the cause of Christ in Knoxville. Brother Pittman graduated in 1927 and returned to his work at David Lipscomb in Nashville.[1]

In April of 1928 the congregation purchased a building from the Christian Scientists and moved to Laurel Avenue, not far from the university. On the first Lord's day in their new building, fifty university students attended. The congregation numbered about 100 at that time. This building met their needs for several years. In 1948 a basement for a new building was constructed and the auditorium was completed in 1953. In 1963 a Bible School annex was built.

Preachers who served in those early years were L. R. Wilson, Paul Slayden, Sr., Billy Norris, Elmer Smith, Sidney Aston, Phillip Speer, O C. Lambert, Charles Ragland, Eddie Couch (1953-56), and Robert Anderson (1956-1965).

William Yates became minister of the Laurel church in 1965. During his tenure of service the congregation undertook a major building project. Seven acres of land had been purchased at 3443 Kingston Pike. Construction was begun on February 18, 1967. On May 5, 1968 the congregation met in their new building. It seats 700 and has a full complement of classrooms and offices. This facility still serves the congregation.

In 1955 the Laurel brethren launched a special outreach ministry to the thousands of students enrolled at the university. A house located on South 17th Street was purchased for a Student Center. The first full-time director of

the campus program was Jim Pounders (1961-64). Ralph Samples served during the 1964-65 school year. In the fall of 1965 Al Behel became the Campus Minister, and continued in that post until he became the preacher for the Laurel congregation. Other campus workers have been Bill Elliott, Kenny Patterson, Gary Keckly, Ken Snell, and David Newberry. The Student Center continues to provide a home away from home for university students; evening devotionals, retreats, social recreation, evangelistic outreach, and Christian counseling. Other congregations and individuals have assisted in this good work.

In 1966 the Laurel elders sent Pat McGhee and his family to Indonesia as missionaries. This work was continued for several years and a permanent work was established there. They have participated in mission efforts in Wales, Australia, New Zealand, India, Ireland, and the Iron Curtain countries of Eastern Europe. Today they sponsor Jack McGhee, M. H. Tucker and Chuck Forsythe in Hong Kong. Other local mission posts have been assisted. The church has provided a preacher for the congregation at Margate, Florida.

For many years Laurel has sponsored a telecast on Knoxville television. Presently the Herald of Truth is aired each Lord's day. An area-wide Training for Service program was sponsored for a number of years.

In 1945 Leander Moore moved to Knoxville to teach at the Tennessee School for the Deaf. He assisted the Laurel church in initiating a program of teaching and service for the deaf. Worship and Bible studies are provided for the hearing impaired with brother Moore serving as preacher.

Laurel conducts an extensive benevolence program.

Presently they service some 150 requests for assistance per month. A Thursday school is conducted for neighborhood children. Laurel's membership now numbers near 800 including the university students. Her work is overseen by five elders: John Brown, Tom Hill, Kelly Milam, Charles Smith, and Dan Spann. Ministers who serve the congregation are: Dewey Fogerson who fills the pulpit (1984-present); Herb Byrd, educational director (1976-present); Leander Moore, deaf minister, and David Newberry director of the campus program.

The Laurel congregation has a long and notable history in the cause of Christ in East Tennessee. She continues to serve her Lord well and is a beacon of light to those around her.

Information for this chapter was gathered from the following sources:

Laurel, a historical sketch of the church and her work prepared for the church directory, n. d., n. p.

Laurel, Seventy-five Years of Loving Service, prepared and published by the church, November 9, 1986, for her 75th anniversary.

Churches of Christ, a manuscript prepared by Bill Goolsby about the Churches of Christ in East Tennessee, unpublished, n. d.

"Biography of Samuel Porter Pittman," edited by Roger P. Cuff, Nashville, Gospel Advocate, 1954, pp. 6-7.

J. H. Anderson, "The Congregation at Knoxville, Tennessee," Gospel Advocate, May 3, 1922, p. 426.

William B. Yates, "Laurel Church of Christ," Gospel Advocate, May 16, 1968, p. 308.

McDONALD DRIVE CHURCH OF CHRIST
KNOX COUNTY

The Lord's work among the black citizens of Knoxville began prior to 1936. Brother and sister Alexander Campbell and brother and sister W. E. Chandler first met in the home of sister Alexine S. Page. In 1935 Billy Norris of the Laurel church and Paul Slayden began conducting services for the little group on Sunday afternoons and holding weekly Bible classes. The Laurel congregation brought A. C. Holt to preach the gospel to the black community. A large tent was pitched on a lot owned by the Chandlers. Resistance was stout from the local denominational churches, but the brethren were determined to succeed.

By 1944 the membership had outgrown the capacity of the homes in which they met. Sister Alexine Page and Georgia Chandler had over fifty children attending Sunday School. A building located at 1015 E. Clinch Avenue was rented for assemblies. At that time the young church was blessed with the services of Arthur C. Wilson, a knowledgeable man of God who provided needed leadership. When rent for a meeting place became prohibitive, the group reverted to meeting in homes.

Brother James (Frank) Gray proposed that they begin a building fund in view of having their own meeting house. In 1936 the fund was started with $16. A year later it had grown to $64. Ten years later, in 1947, a lot

was finally purchased costing $1300, at the corner of Vine and McConnell streets in the Park City community. The congregation at the time had fifteen members, only seven of whom were wage earners. Brother William Holt led the way in raising funds from sister churches to help them build. A. B. Senseney was most helpful in raising the funds. He, along with twenty-three others, signed the bank note for a $4,000 building loan. The meeting house was completed and entered in March of 1952.

Among those who played an important role in the early life of the church were a brother Carr, Douglas Greer of Washington, D. C., a brother Dowell and his son from Nashville, sister Oma Worley and a brother Bohannon, J. D. Rowlett and Mack Tucker from the West End church.

Among the men who provided preaching leadership for Park City was Robert Butler (in the 1950's) and Richard Wilson, son of the late A. C. Wilson. These men were self-supporting. Full-time preachers have been Curtis Arms, Willie Sweet, David Meek, Robert Byas, George Harris, B. J. Barr, and R. E. McCollum.

Brother David Meek trained several members to be soul-winners. Brother Byas helped to strengthen the Anderson Street church in Greenville, Tennessee, while working with Park City. B. J. Barr, a graduate of East Tennessee School of Preaching and Missions, began his work in 1977. A strong program of evangelistic outreach brought 24 new souls to Christ. He began a weekly radio broadcast on WBMK. In 1980 the congregation hosted a state-wide youth conference. Brother Barr encouraged the congregation to work toward selecting elders.

By this time the church had outgrown its home on Vine Street. Brothers Jesse Burson and William Leeth

spearheaded a drive to gather a building fund. A five-acre tract of land was secured on McDonald Drive.

Upon brother Barr's resignation the church secured the services of R. E. McCollum of Milwaukee. A dynamic man, he launched a program to train men to serve as elders and deacons. In May of 1983 the church reached a new landmark with the appointment of Howard G. Senter, D. V. M., and William A. Leeth as elders.

Brother McCollum also was active in jail ministry along with Charles Caruthers and Jim Dodril. Their success in teaching and winning converts was featured in the *Knoxville Journal*, and on the P. M. Magazine television show. In March of 1984 he was appointed a counselor to Judge John Duncan's criminal court. Bible classes and worship services were conducted at Knoxville Health Care Center, Summit Towers, and Hillcrest North, homes for the aged and the Golden Age Retirement Village.

On September 5, 1983 ground-breaking ceremonies were held at the McDonald Drive property. The lovely new building was completed in March of 1984. The first service was held on March 11. With their new facility the congregation experienced new interest, zeal and growth.

In October 1985 brother McCollum resigned to move to Dayton, Ohio. The elders invited brother David Meek to serve a second term with the church. He came to Knoxville after a nine year stint of service with Freed-Hardeman College in Henderson, Tennessee.

The McDonald Drive church now enjoys the greatest strength of its history. With excellent leadership and fine facilities for worship, it has a great future before it.

Information provided by Rochelle Leeth.

NORWOOD CHURCH OF CHRIST
KNOX COUNTY

The Norwood Church of Christ began meeting on the first Lord's day in June, 1955. Martin Broadwell was instrumental in leading the new group. Among the first families to worship in this congregation were those of: Harvey Balls, T. E. Baker, Cordell Chaffin, Clay Curd, Lynn Curd, E. L. Farris, George W. Harris, Stanley B. Harris, Eugene Lamb, Carl Longworth, Marvin Redmon, R. J. Reedy, H. E. Sartain, Louise Mullins, Francis Nixon and Sam Prince. The congregation first met in the Norwood Fire Hall and then at the Norwood Community building. A permanent meeting house was constructed in 1956 at 501 Merchants Road.

In 1956 W. W. Wade moved into the community. Although he held a public job, he preached regularly for the Norwood brethren for some five years. William Lewis was the first fully supported preacher.

The first elders of the congregation were W. W. Wade, and Ray Shirley. The first deacons appointed were Cordell Chaffin, George W. Harris, Stanley Harris, John Tumblin, and Robert McClung.

The preachers who have served the Norwood church are W. W. Wade (1956-1961); William Lewis (1961-1963); Darty Crisp (1968-1970); E. Daniel Spann (1970-1973); Ralph Wilson (1974-1976); Ralph Gilmore (1976-1981);

and Robert Cowles (1981 to present).

Over the years the Norwood brethren have conducted a number of successful gospel meetings some of them under a large tent situated adjacent to their meeting house. In 1976 they sponsored a city-wide gospel campaign with Jimmy Allen of Harding College as the featured speaker. Most of the area churches cooperated in the great effort.

Since 1967 the church has published and mailed a small monthly paper entitled *The Gospel Trumpet* to all the homes in their community. The circulation reaches upward of 3,000. The writing, printing, and mailing are done by the local members.

The congregation supports five foreign mission projects and two stateside works.

The present elders are Eugene Lamb and Joe Richter. The congregation enjoys a Lord's day attendance of some 120. Norwood is a fine congregation of Christians ready unto every good work.

Information supplied by Cordell Chaffin.

SOUTH KNOXVILLE CHURCH OF CHRIST
KNOX COUNTY

This congregation was first known as the Vestal Church of Christ. It began in the early 1940's with some thirty members meeting in a converted residence at Sims Road and Old Maryville Pike in South Knoxville. Among the early preachers to work with the congregation were Cleve Scarbrough, a brother Carr, R. D. Parnell, C. T. Kidwell, Doyle Karraker, and Burl Grubb (October 1943).

By 1955 the church outgrew its facilities. Under the preaching leadership of Charles R. Nance, the brethren purchased a lot at 4400 Martin Mill Pike and built a new brick building. Brother Nance continued his ministry with the church until 1962.

Parker French spent four years as Vestal's minister from 1962-1966. During this period brethren from Vestal assisted several small congregations by preaching for them.

Members of Vestal were instrumental in helping to establish the congregations at Asbury, Mascot, and Kingston Pike (now gone).

Following brother French's departure, Owen Solomon, Stanley Baker, and Charles Nance worked with the church.

In 1966 elders and deacons were appointed. Elders who have served over the years included U. G. Reece, John Jenkins, Sr., Dr. G. B. Hurst, G. T. Giles, W. W. Wade,

and Leroy Downs. Presently the church is served by Wayne Lankford and John Giles.

In recent years the name of the church was changed to the Young High Church of Christ since it was located in the vicinity of the Young High School.

During the tenure of Darty Crisp, the congregation moved to its current location at 4604 Chapman Highway. A beautiful and spacious building was erected that still meets the congregation's needs. For several years the members struggled with their heavy financial burden but were able to survive and retire their debt. During this difficult time (1974-1975), brother W. W. Wade provided preaching for the congregation.

In 1979 Wayne Lankford moved to the Young High work. The church has prospered and flourished under his teaching and leadership. He continues to do a most effective work among them. For a period of time, Frank Shepard served as their associate minister.

The Young High church has always been a helping church. They have assisted missionaries such as Jim Waldron in Pakistan, Jerry Hogg in South Africa, and Leland Rogers in the Cameroons. They have supported several students while they studied at the East Tennessee School of Preaching and Missions.

In 1987, the congregation changed their name to the South Knoxville Church of Christ.

Prospects for growth and service are excellent for the Christians at the South Knoxville congregation.

Information gathered from the church's bond brochure.

WEST END CHURCH OF CHRIST
KNOX COUNTY

On May 27, 1948, a small group of brethren met at the home of Joel H. Anderson, Sr., to discuss the possibility of planting a new church in Knoxville. Present at that meeting were brother Anderson, Charles M. Cameron, Curtis T. Franks, Robert Foster, Harry Harwell, John Johnson, M. Howard Sanders, and J. Mack Tucker.

The following Lord's day, May 30, the first worship service of the West End church was conducted at the home of Dr. J. B. Neil, 2228 Lyons Bend Road. Brother Mack Tucker delivered the first sermon entitled, "The Greatest of These is Love." Among the families present that day were those of Joel H. Anderson, Sr., Joel H. Anderson, Jr., Charles M. Cameron, Curtis T. Franks, Robert Foster, Harry Harwell, sister Roy Corness, John Johnson, Dr. J. B. Neil, W. W. O'Guinn, M. Howard Sanders, J. Mack Tucker, and Mary Willoughby.

On August 15 the following men were placed before the church for consideration as elders: Joel Anderson, Sr., Curtis T. Franks, and J. Mack Tucker. They were approved and appointed to office on August 29, 1948. On the same day Robert Foster, M. Howard Sanders, John Johnson, Dr. J. B. Neil, and W. W. O'Guinn were appointed deacons.

When the young congregation outgrew brother Neil's home, arrangements were made to meet in the Bearden

Elementary School. This was used from September of 1948 to November of 1950. At that time a large house was purchased on Lyons View Pike which was converted into a meeting place and used until 1969.

From the beginning until August of 1952, the men of the congregation did the preaching for the West End church. Leslie G. Thomas conducted a revival meeting October 21-26 in 1951. From that visit came an invitation to brother Thomas to become the minister of the congregation. The invitation was accepted and on August 31 of 1952 he began his work with them. He continued there until October of 1960.

In 1969 a new building was erected at 8301 East Walker Springs Lane, adjacent to Interstate 40 in West Knoxville. Eddie Coates, minister at that time, played an active role in bringing this project to completion. This facility continues to serve the congregation to the present time.

Missions have played an important role in the work of the West End church. They have financially assisted a number of beginning works in East Tennessee. For fifteen years they supported the work in Cherokee, North Carolina. They helped to start the congregation in Albemarle, North Carolina and continued their assistance for some seven years. For many years, men of the West End church filled the pulpits of small congregations in Middlesboro and Pineville, Kentucky; Morristown, Jefferson City, and other towns in East Tennessee.

For some fifteen years the church has supported brother Jack Mitchell in his mission work in South Africa. Another mission project they have supported is on the Caribbean Island of St. Vincent. They have supported a

national preacher and provided numerous evangelistic campaigns to the island. West End has actively supported the Christian Student Center at the University of Tennessee. For a number of years a flourishing preschool and kindergarten program was conducted at their building.

Others who have served the West End church as elders include M. Howard Sanders, Ralph McKnight, George Kennie, Marvin Cunningham, and David Macon. Present elders are Curtis Franks, L. J. Newbill, Hall Roland, and Paul Shirley.

The following ministers have served the congregation: L. G. Thomas, Howard Allen, Eddie Coates, Tom Huckaba, and Tommy Daniel. Since 1984, Roger McKenzie has served as minister with Robert O. Wilson serving as associate minister. Brother Wilson retired in 1987.

Information supplied by Robert O. Wilson.

CHURCH OF CHRIST
LENOIR CITY, LOUDON COUNTY

In 1910 brother Smith M. Lively moved to Lenoir City to work with the Lenoir City Car Works. He came from McMinnville in Warren County where the Lord's church was strong. In Lenoir City there was no faithful church. Brother Lively moved two miles west of the city in 1912. He found the community made up primarily of Primitive Baptists. When a Union Sunday School started he participated and soon found several good and honest hearts who were seeking after God's truth. Among them were some members of the Christian Church.

Through brother Lively's efforts, brother Sam Louge of Nashville came to Lenoir City in 1920 and conducted a mission meeting. A few were baptized into Christ but there was not enough interest at that point to form a congregation. During the next decade there were numerous efforts at evangelism. Meetings were held in lodge buildings, vacant store buildings, and other locations.

It was not until the 1930's that a permanent congregation was formally organized. This was accomplished through the evangelistic efforts of R. C. White. He conducted a very successful meeting at "D" Street and Broadway. Attendance was good and several were won to the "old paths." The little band rented the Seventh Day Adventist building and began regular services.

The new church had no located preacher, but the following brethren filled Lord's day appointments or conducted gospel meetings: George W. Farmer, W. E. Morgan, L. B. Jones, J. Paul Slayden, L. C. Wilson, J. D. Rowlett, Homer Daniel, Chester Hunnicutt, Cleve Glenn and J. Clifford Murphy.

Among the early members of the congregation were the Ed Coleman family, the Smith Lively family, J. N. Bullington, Bill Griffin, J. E. Edmonds, James Tidwell, the Clifford Haymaker family, and Lawrence Mangrum.

In 1941 the Charlotte Avenue church in Nashville sent Charles E. King to work full-time with the Lenoir City brethren. During World War II, the TVA dam which was being built at Lenoir City and the Oak Ridge defense project brought a surge of new people into the community and provided an occasion of growth for the church. With the securing of a full-time preacher, plans were laid for the erection of a permanent meeting house for the church. A lot was secured on East Broadway and the work began. Brother James Coleman supervised the project at cost of labor. Paying as they went, the building was completed in 1945 without indebtedness. It was valued at $20,000.

As was common in those days, brother King moved after a couple of years. Between 1943 and 1950 Forrest Johnson, Henry Silverman and Willie Bryson labored with the church.

The facilities on East Broadway served the congregation until 1977. At that time the old building was sold and a new one erected on Highway 95 at Simpson Road west of town. They entered their new home on August 22, 1977.

Other men who have served the Lenoir City church

as ministers are: Gentry M. Stults, Ed Sewell, W. C. Sellers, J. D. Riley, Leonard Leggette, Millard Shivers, Ray Shirley, Doyle Karraker, James J. Reynolds, Thomas Eaves, Sr., Albert Griffin, Boyd Cribb, Roy V. Wright, Eddie Cluck, Clinton Hicks, Frank Fox and Kent Bailey.

Gospel meetings have been conducted by W. H. Owen, Allen Phy, Charles Holder, Barney Keith, Grover Stevens, Dale Flowers, John Baldwin, Dan Bailey, Garland Elkins, Howard Winters, J. Walker Whittle, Jess M. Wilcoxson, Bill Nicks, Clifford Reel, Roy J. Hearn, Harrell Davidson, Johnny Jenkins, Harvey Starling, Fred House, and George DeHoff.

The Lenoir City church has helped to plant new congregations at Loudon, Sweetwater and Farragut. Interest in evangelizing the world has led them to assist Jerry Hogg in South Africa, Don Iverson in Hong Kong, and Arlin Hendrix in France. They help the East Tennessee School of Preaching and Tennessee Bible College in training gospel preachers. They also have supported several homes for children over the years. Upon retirement of their building debt in 1987, the brethren plan to send a fully supported missionary to a foreign field.

Present elders at Lenoir City are Calvin Buttrey, H. C. Evans, Kirk Sessions, and H. E. Westmoreland. Steve Earson, Ed Boling, Mike McGahee and Eddie Muse serve the church as deacons. Kent Bailey has served as minister since June of 1983.

The Lenoir City church is a strong, sound church that stands solid on the Word of Truth. Their light shines brightly to the citizens of their community.

Information supplied by the Lenoir City church.

CENTRAL CHURCH OF CHRIST
SWEETWATER, MONROE COUNTY

This congregation had its beginning in the spring of 1950 when Charles King of Lenoir City, James Walker of Athens, and Harris Dark of Nashville teamed up to conduct a tent meeting in Sweetwater. Those won to Christ in that meeting were Mr. and Mrs. John Gibboney, Wanda Gibboney, and Kenneth Lindsey.

There were a few New Testament Christians already residing in the Sweetwater community. Among those were brother and sister William Green, brother and sister Claude Birge, and sister Noel Maddox. These with the new converts were organized and began meeting together to worship the Lord.

The first meeting place was an old store building in the rear of what is now the Richesin's Appliance Company. Brother William Green made arrangements for the meeting place. The brethren assembled on Sunday evenings so that area congregations could send workers to assist them. The churches in Cleveland, Athens, and Lenoir City were of great help in those early days. Some of the men who drove to Sweetwater to preach were Charles King, J. C. Glenn, Bob Lea, Jasper Acuff, and Chester Honeycutt.

An ad was placed in the local paper advertising the church. This attracted brother Hayes Casteel, sister James Clark, a sister Martin, and a brother Nunly. Brother Casteel,

who had been inactive, was soon rededicated to the Savior and became a great asset to the little band. He led singing and taught classes. Not long after, his wife obeyed the gospel. Sister Margaret Fox and her daughter Patsy moved into the community from Cookeville. With them, the new church numbered sixteen members plus children.

Through the efforts of brothers Green and King, the Park Avenue church in Nashville agreed to supply support for a minister for the church. Brother C. T. Kidwell of Knoxville was secured for the job. Park Avenue provided $375 per month, and the Comer Foundation of Nashville supplied $150 for the work. Brother Kidwell's ministry lasted four years, during which time seventeen were baptized and five restored. He helped the congregation begin a building fund. Each fourth Sunday's contribution was placed in that fund and matched by brother J. M. Carl of Cleveland.

By 1953, the brethren were ready to begin their permanent meeting house. They were able to secure a loan of $50,000 and complete the project in 1954.

While working at Sweetwater, brother Kidwell organized a tent meeting at nearby Englewood. Out of that meeting came a debate with a minister of the Christian Church named Reese. Brother Kidwell and a brother Clevenger represented the Church of Christ in the discussion. The congregation at Englewood was started as a direct result of this evangelistic outreach.

In 1954, brother Bill Warren moved to Sweetwater to take up the work. He stayed six years. Through a weekly radio broadcast, Warren was able to reach many new prospects for teaching. Thirteen were baptized during his tenure.

The year 1960 saw Jim Carter move to Sweetwater to be their local preacher. In three years, he had six baptisms and five restorations. Progress was being made slowly but surely.

Fred House served as minister of the congregation in 1963. Five were immersed and four restored under his teaching.

Allen Dennis replaced brother House in January, 1964. He stayed eighteen months and won four. Murray Brown served the congregation from 1964-1970. Five were brought to Christ during his stay.

In 1970, brother Lonas Miller accepted the Sweetwater work. Because of the limited financial strength of the congregation, brother Miller worked without pay until they grew stronger. Over the next five years, nine were added by baptism, five restored, and a number of new families moved in. Attendance grew to eighty and more on the Lord's day.

When brother Miller resigned the work, a controversy arose about the selection of a new minister. Unfortunately, a division resulted, and about half of the group left to form the Central Church of Christ which met at the Sweetwater Valley Bank building. This separation continued for over a year but was eventually resolved. The reunited church kept the name Central Church of Christ. The old meeting house on Monroe Street was sold, and a nice modern building was erected on Highway 68. It was completed in 1978.

The old congregation appointed John Gibboney and Clyde Mowry as elders, and the Central Church appointed Bowman Rush, Milford Skelton, and Leonard Morris for theirs. Upon the reconciliation, Dennis Rush and Randal Glaze were chosen to serve as deacons. Brothers Skelton

and Mowry have since passed away, and Dennis Rush was later ordained to the eldership. Rob Simpson was asked to serve as a deacon.

Mike Fox became Sweetwater's full-time minister in 1978. He was a recent graduate from the East Tennessee School of Preaching. Under his leadership, an evangelistic campaign was conducted with Christians calling on the homes in the community. A total of sixteen souls were baptized under brother Fox's preaching.

Jerry Laxson moved to Sweetwater in 1981. He helped the church launch a "bus evangelism program." During his stay, three were baptized and three restored.

Since 1984 the church has relied on students from the East Tennessee School of Preaching and Missions to do their preaching.

Three brethren from Sweetwater have enrolled in the School of Preaching at Knoxville. They were Don Iverson, Bobby Mizer, and Hugh Glaze. The Iverson family later served as missionaries to Hong Kong. Brother Glaze now preaches in Triune, Georgia.

Among the men who have conducted meetings at Sweetwater over the years are: J. C. Glenn, Creed Samples, Haskell Ingram, Gentry Stultz, Wendel Needham, Chester Honeycutt, J. C. Noblet, A. C. Grider, Haskell Chesser, Leonard Owens, J. C. Garner, Bill Yates, Thomas Eaves, Billy Nicks, Royster Moss, Charles Lemons, Steve Riley, Garland Elkins, Howard Blazer, Billy Ray Boyd, Gene Underwood, Frank Young, Murray Marshall, Mid McKnight, James Watkins, Dwayne Casteel, Hugh Glaze, Don Iverson, Jim Waldron, and John Waddey.

Information supplied by John Gibboney and Cathy Iverson.

WARTBURG CHURCH OF CHRIST
MORGAN COUNTY

The Lord's church was first planted in Morgan County at the turn of the century. A brother Harwell M. Smith organized a church in the Shady Grove community near Lancing and preached throughout the area. Following his death the church dwindled away and ceased to meet.

In July of 1951 members of the Harriman church began driving to Lancing to establish a new congregation. Among the charter members of the church were Austin and Thelma Comer, E. J. and Wilda Redman, Willard and Ruth Smith and Virgie Smith. A small building was rented between Pemberton Grocery and Scott's Store buildings. This served as a place for their assemblies. Within a year (1952) a building was purchased and renovated for the congregation's use. It served the congregation until it was replaced in 1965. The New York Avenue church in Oak Ridge played an important role in developing the congregation in the decade of the sixties. Brother C. E. Colley provided a great deal of leadership.

With the building of a new modern meeting house in 1965, the church in Kingston, Tennessee took the lead in assisting the Wartburg brethren. They provided adequate support so the congregation could have a full-time minister. Also a minister's home was purchased during this period of time. In 1983 the congregation became

self-sustaining.

The following preachers have served the Wartburg church: Jesse Condra, Eugene Underwood, Glenn Moore, Albert Griffin, Bill Eaton, Larry Hayner, and Bill Shipman. The church does not yet have elders.

Each year the congregation conducts a gospel meeting and a Vacation Bible School. A weekly devotional service is conducted at the Life Care Center of Morgan County. In addition to its local evangelism the church carries on an extensive benevolent program, cooperating with the Morgan County Department of Human Services in assisting the needy. They assist Jim Dodril in his ministry at the Petros State Penitentiary. They also cooperate with sister churches in mission activities. This fine band of Christians has a good foundation and prospects for a bright future in the Lord's work.

Information supplied by Bill Shipman.

HARRIMAN CHURCH OF CHRIST
ROANE COUNTY

The church in Harriman had its beginning in 1924. Brother A. J. Rivers, Sr., moved to Harriman from Nashville. Finding no faithful church, he set about to plant one. Some twenty-six brethren were located. They launched their new congregation with a gospel tent meeting with brother W. J. Cullum, minister of the Rockwood church, speaking. For several weeks the little group assembled under the tent for worship. Soon they purchased property on Woody Street in South Harriman and borrowed the funds to build a frame meeting house. The cost was $1300. The first service was conducted in their new building on the third Sunday of September, 1924. Twenty-nine members were present.

With assistance from the Charlotte Avenue and Trinity Lane churches in Nashville, the Harriman brethren were able to employ brother Sterling Lane as their first full-time minister. He served for several years.

By 1937 the church had grown in numbers and a decision was made to move into town. The old property was sold and the group met in the lodge hall of the Junior Order of Odd Fellows for about a year.

In 1938 a lot was purchased off the corner of Tennessee and Roane Streets in downtown Harriman. A cement block building was erected, and in September the

congregation held their first service there. They opened the new facility with a two-week gospel meeting with A. C. Pullias preaching.

In May of 1951 a preacher's home was purchased. A. C. Grider was the first minister to live there. In 1969 a new preacher's house was purchased in Meadowview Gardens.

The year 1954 saw the beginning of a congregation on Sevier Street in the black community. The Roane Street church has assisted this effort since its beginning.

The Roane Street meeting house was renovated in 1954. Brick veneer was added to the exterior of the building and a vestibule and nursery were added. In 1964 the auditorium was enlarged and an educational wing was built.

Among the elders that have served the Harriman church are A. J. Rivers, Sr., W. D. McCluen, C. E. Brummett, Frank Suddath, and W. D. Kimball. Present elders are Robert Adkisson and John Farnham. Deacons that have served the church include A. J. Rivers, Jr., Walter Branam, Bob McCollough, Danny Pack, Wilbert Rowe and Bill Seiber. All but the first are presently serving.

Preachers who have worked with the Harriman church are Sterling Turner, A. L. Stewart, Charlie King. (He was minister when the congregation moved into town in 1937.) S. F. Timmerman (1941-43), R. J. Reynolds (1943-47), A. C. Grider (1948-51), J. Faris Baird (1951-53), E. J. Fletcher (1953-55), John Holland (1955-57), T. J. Mitchell (1957-60), J. T. West (1960-63), Elmer Harrell (1963-64), James Gary (1965-68), T. J. Mitchell (1968-69), C. A. Peddle (1968-72), Robin Duke (1972-73), Harold Knight (1973-75), Olan Hicks (1975-80), Freeman Hicks (1980-present).

The Harriman brethren have always been mission-minded. They assisted brother S. F. Timmerman in his mission work in Quebec, Canada; various works in Africa and state-side efforts in Asheville, North Carolina; Sylva, North Carolina; and Chester, South Carolina. They have assisted in training preachers at the East Tennessee School of Preaching and Missions and other evangelistic efforts.

They have supported Potter's Orphan Home and East Tennessee Christian Services. For local benevolent needs they maintain a food pantry. They sent assistance to the Ethiopian famine victims.

Under the leadership of brother Freeman Hicks, the Harriman church has enjoyed a period of prosperity, peace and growth. Over 138 have responded to the invitation in the last six years, forty-eight of these being baptisms.

The congregation plans to build a "family life center building" in the near future.

Information submitted by Freeman Hicks.

KINGSTON CHURCH OF CHRIST
ROANE COUNTY

The church in Kingston had its beginning in 1951. Prior to this time Christians living in the community had been driving to Rockwood and Harriman to worship. In the summer of 1951, the local brethren, with the help of the churches at Lenoir City, Rockwood, and Harriman, conducted a tent meeting which resulted in the establishment of a congregation. Initially, the brethren assembled in the American Legion Hall.

The first worship service of the new congregation was on September 23, 1951. Some 40 brethren assembled, and Jack Johnson of Oak Ridge delivered the sermon.

Growth was rapid and soon the congregation was ready to employ a full-time preacher. Carson Burroughs was chosen for the post. He began his work on April 7, 1952. An old six-room brick house situated at the corner of Loveliss and Kentucky Streets was purchased and remodeled. The cost of the house was $7,000. The building provided four classrooms and an auditorium that would seat 125. It was ready for use on July 1, 1952. The young church grew and prospered.

By 1954 larger facilities were needed. Construction was launched on a new meeting house that would seat some 350. It was completed and entered June 5, 1955.

Elders were selected and installed in June of 1960.

Those appointed to lead the church were Bill Ragan, John Cooley, and Arnold Thomas. Deacons were also appointed.

An annex was added in 1960 that provided seven new classrooms and an office. It was opened in January, 1961.

In July of 1962 a minister's home was constructed on Bluff Road near Kingston. A fellowship hall for the church's use was built on the lower level. The home was named Dogwood Manor. It was opened October 20, 1963.

With a growing attendance, more classroom space was needed. In 1970, ground was broken for a new educational wing. This tri-level building provided offices, a library, a Bible School storage and workroom, a nursery, a sewing room, a pantry and clothing room, plus nine additional classrooms.

In 1973 the church sent brother Larry Hayner to work with the mission congregation at Wartburg, Tennessee. They provided his full support at first with the Wartburg brethren gradually assuming a portion of his support.

Since 1973, the Kingston brethren have cooperated with the Restoration Ministry Program founded by brother Marvin Bryant. They have supported three former ministers of the Christian Church when they left that body to be members of the Church of Christ. Those supported were Larry Hayner, James Allgood, and Danny Nunn.

In the fall of 1977, a Thursday Bible School for pre-kindergarten children was begun. Some 25 ladies of the congregation volunteered to teach and care for the 45 children who attended.

A radio broadcast was started in July of 1978 on radio WTNR. The morning worship service was broadcast each week.

In 1978 the Kingston elders were Bill Ragan and Walter Goolsby. Deacons were Hershell Hensley, Ralph King, Alva Moore, Lloyd Smith, William Womack, Wayne Woodlee, and Joe Woody.

Present elders are Bill Ragan, Wayne Woodlee, Alva Moore, Joe Woody, and Bill Scott. Deacons are Ralph King, Jim Rivers, Larry Clark, Michael Murray, Mike Mitchell, Val McAdams, Bob Jennings, Tommy Leek, and Glenn Collins. Carolyn Hutcheson serves as the church secretary.

Ministers who have labored at Kingston include Carson Burroughs (1952-55), Buford Holt (1955-57), William Potts (1958-61), Raleigh Wooten (1962-66), J. A. Jones (1966-68), Lexie Ray (1969-84). Danny Nunn is the current minister. He first served as the associate minister (1976-84). The brethren asked him to assume the preacher's job when brother Ray moved away.

The Kingston congregation is composed of some 120 families and has a membership of approximately 250.

Future plans call for the addition of an all-purpose building to be erected near the present meeting house.

Information supplied by the church.

MOUNTAIN VIEW CHURCH OF CHRIST
ROANE COUNTY

The Mountain View church began in August of 1962. Howard Reece was the first preacher. A little meeting house was built by the church in Rockwood. Nine families left the Rockwood church to begin the work at Mountain View. Brother Reece held the first gospel meeting and got the work going but a week later moved away. A strain in relations arose between the new church and the older church in Rockwood that was never healed.

Among the men who preached at Mountain View were George Patterson (Jan. 1963 - Sept. 1966), Allen Cates (Nov. 1966 - May 1967), Albert Griffin (June 1967 - Sept. 1970), Michael Kirk (Nov. 1970 - Dec. 1972), Lloyd Tenny (1973), Jim Cramer and Waymon Baker (1974). The last three men were students of the East Tennessee School of Preaching and Missions.

Trouble hit the little band in 1970 resulting in several families leaving and three members were left to carry on.

During its existence the church supported the Herald of Truth radio and television broadcasts and Tennessee Orphan's Home.

In its remote location off the main highway, the building was repeatedly burglarized by thieves.

After a long struggle the remaining families disbanded, and the Mountain View congregation ceased to exist.

Information sent by Jake Jackson, Rockwood, Tennessee.

ROANE CHURCH OF CHRIST
KINGSTON, ROANE COUNTY, TENNESSEE

The Roane Church of Christ first met in March of 1985. Its original membership was composed of former members of the Kingston Church of Christ which meets on Kentucky Street. The brethren were able to secure the Cherokee Middle School for a meeting place. The first service saw fifty souls present. For a year, the new congregation met at the school. Visiting preachers were employed, including faculty and students from the East Tennessee School of Preaching.

Land for a building site was purchased in June, 1985. It was situated on South Kentucky Street overlooking Watt's Bar Lake. After careful planning, construction on the meeting house began late in the year. In April, 1986, the new building was dedicated. Over 100 assembled for the opening service. The building seats some 150, has a fellowship hall, five classrooms, and an office.

The first regular minister for the Roane church was William Yates. He continues to serve them. Brother Yates had previously preached for the Laurel and Farragut congregations in Knoxville. In addition to his ministerial duties, he teaches at Roane State Community College.

In October 1986, Chris Cawood, Leon Smith and Fred Taylor, Jr., were appointed the first elders of the Roane church. John Burnett, Russell Langley and Othur Malone were installed as deacons.

On her second anniversary in March, 1987, the congregation reported an average attendance of 66 for the Lord's day worship.

Information supplied by Chris Cawood.

ROCKWOOD CHURCH OF CHRIST
ROANE COUNTY

This congregation had its beginning in 1920 when brother Will J. Cullum conducted a six-week gospel meeting under a tent in Rockwood. A second evangelistic effort soon followed just outside the city at Union Chapel where a few faithful brethren were worshipping. This small remnant had been forced to leave the Post Oak Springs Christian Church because of instrumental music and other innovations.

Following the meeting in Rockwood, brother Cullum called a meeting of all who were interested in establishing a permanent congregation. They met at the tent in Rockwood and $1500 was subscribed for a meeting house. It is thought that a Christian owned the lot where the meeting had been held and there the first building was erected. While the building was under construction the young church met in the Pond Grove School house on Kingston Pike.

The first elders were Tom Hickey and John Hill. They, along with Ferris Jacobs and Roscoe Hickey, conducted services until brother Cullum could make arrangements to move to Rockwood. Cullum's work in Rockwood continued until 1926. At that time brother Thomas Wagner assumed the preaching duties.

The year 1926 and those immediately following

brought hard times to Rockwood and the church there. The Rockwood Iron Furnaces shut down. Being a major employer of the area, many brethren were forced to move away in search of jobs. Lord's day contributions declined to $8 - $15 per week. The work was able to survive by the generous assistance of sister congregations especially the Charlotte Avenue church in Nashville. Key leaders in those days were brothers Ferris Jacobs, L. H. Farmer, J. G. Crisp, and Dr. E. A. Conger.

Nineteen-forty was an important milestone in the history of the Rockwood church. Brother Carl C. Jones was engaged to be the church's preacher. Under his leadership a period of rapid numerical and spiritual growth occurred and contributions greatly increased. In the wake of that growth the congregation bought property at 129 South Chamberlain Street in the heart of town and the old meeting house was moved to the new location. With outside assistance they were able to renovate the building. The first services were conducted in the refurbished building February 22, 1942. At that time brother Dave Smith was appointed an elder and John Jolly, a deacon. Brother Jones concluded his work at Rockwood in November, 1942.

Following Jones, brother A. W. Dicus of Cookeville preached for the church on weekends. He was a professor at Tennessee Polytechnic Institute. He authored the beautiful hymn "Our God He Is Alive." Dicus filled the pulpit for a year until a full-time man could be secured. Thomas D. Compton was selected to be that man.

In 1950 a lot adjoining the church property was purchased and a preacher's house was built. Brother Charles G. Lemons was the first preacher to occupy the home.

With continued growth, the church outgrew its

facilities and in 1963 a meeting house was constructed which would seat 550. The old building was converted into classrooms. Later new classroom wings were added and the old building dismantled.

Preachers who have served the Rockwood church over the years are W. J. Cullum, T. J. Wagner, Sterling Turner, Charles M. Campbell, Tom Burkett, Evert Fields, James M. Lawson, Herbert Winkler (he wrote a widely circulated book entitled *The Eldership*), Charles E. King, Carl C. Jones, A. W. Dicus, Thomas D. Compton (he served the church on two occasions), E. W. Guthrie, Bill Threet, Harold Holland, Charles G. Lemons, Norman L. Vaughn, Howard W. Reece, Bobby Spann, Jr., Carl Wade, Robert Buchanan, Albert Griffin and Don King.

Men who have served the church as elders in the past are Tom Hickey, John Hill, B. W. Shipley, Sam Goddard, J. G. Crisp, L. H. Farmer, Dewey Burris, Clifford Hamby, Chester Dotson, Albert L. Hill, Ulmont Griffin, Curtis Crouch, and James Marlowe. Current elders are Dr. Dave Smith, Dorsey Carter, Simuel J. Hudgins, and Albert Griffin.

The Rockwood church carries on an active program of local work. They support Tennessee Children's Home and the East Tennessee School of Preaching and Missions.

For sixty-six years they have faithfully served the Lord and their future looks bright and prosperous.

Information supplied by Simuel Hudgins.

ONEIDA CHURCH OF CHRIST
SCOTT COUNTY

In the first decade of the twentieth century A. C. Terry was teaching an adult Bible class in the First Baptist Church in Oneida, Tennessee. As he studied his Bible in preparation for his classes, Terry became convinced that the Baptist way of faith and practice was not the Bible way. Prior to this, preachers and students from Nashville Bible School had visited the area, preaching the gospel. The truth they preached attracted the interest of Terry and his wife.

Soon brother Terry, his family, and a few others were meeting separately seeking to serve God according to His divinely appointed way. By 1910 a congregation was functioning in Oneida. It is believed that G. C. Brewer was one of the first preachers to sound the call "back to Jerusalem" in Oneida. A note in the *Gospel Advocate*, December 10, 1908, mentions his preaching there. A brother C. E. Coleman spent the summer of 1907-1908 preaching throughout the county. He used a tent supplied by the Nashville Bible School. Sam P. Pittman, H. M. Phillips, and a brother Walling had conducted meetings in the county.

In June of 1927, S. P. Pittman of Nashville conducted a meeting at Oneida. James R. Greer led the singing. This began a long and fruitful relationship between brother Greer

and the Oneida brethren. Brother Greer recalls that in his first meeting there, they began with some 20 and had a high of 65 in attendance. Brother Claude Terry, Sr., son of A. C. Terry, loaned the preacher a car from his Chevrolet dealership so they could visit and invite prospects to the services. In 1933 brother Greer conducted another meeting in which he both preached and led the singing. Seven were won for Christ. Visiting preachers were usually lodged with the Terry's.

Some of those first members who had come out of the Baptist church were reimmersed as they learned the difference in Bible baptism and that of the Baptist system. Brother A. C. Terry chose not to be rebaptized saying that he knew all along that scriptural baptism was into Christ for the remission of sins, in spite of the prevailing Baptist view that it was "just a door into the Baptist church." Brother Terry remained active in the church until his death at age 90.

In the beginning the congregation used the name "Christian Church," but along the way they discontinued that and took the name "Church of Christ."

Brother Greer later spent five and a half years working with the Oneida church as a missionary in Scott County and the surrounding area. At the beginning of this tour of service, Jame E. Ard was minister. Later, G. Waymon Summers replaced him. In this period of time, 48 were baptized and the Helenwood church established. This congregation failed to gain strength and was eventually absorbed into the Oneida congregation. The gospel has also been spread throughout the county by means of radio preaching through the years. Presently *Upreach Magazine* is mailed to all the homes in the county.

The church has a modern, functional meeting house situated at the corner of 3rd and Cross Streets. A recent addition (1984) doubled the size of their facilities.

Ministers who have served the Oneida church include the following: A. C. Carpenter (the first full-time preacher), J. B. Gaither (during his tenure the minister's home was built), Ben Anderson, Harry Postlewaite, G. B. Prosser, C. C. Doggett, Bill Perkins, Ralph Kidd, Lewis Savage, Jesse Condra, James Ard, Waymon Summers (served twice), Roy McNew, Duane Glover, and Dale Turner. Clifford Reel is now in his second tour of service, having served from 1968-1973 and from 1979 to present.

Elders who have served the congregation in recent years included Charles Tibbals (now retired), Ernest Billingsley, Claude Terry, Jr., and Clifford Reel.

Present membership numbers 126. Sister A. C. Terry is 100 years old (March 1986).

The Oneida congregation is strong in the faith and rich unto good works. They are a shining example of how a church can prosper in a small town in the mountainous region.

Information supplied by James R. Greer and Clifford Reel.

ASHWAY CHURCH OF CHRIST
SEVIER COUNTY

This congregation serves the Kodak community in Sevier County. Three Christian families had moved to the Kodak area but were driving to Knoxville to worship. Lots were purchased on Asheville Highway in 1964.

In 1983 the congregation was organized and began worshipping in a workshop owned by Orville Taylor. The first minister was Tom Derby who served from November 1983 to December 1984. Attendance at the first service was 62.

Members and friends of the congregation built a spacious and comfortable meeting house. On March 17, 1985, the congregation began worshipping in the fellowship hall of their new building while work continued on the auditorium. Bob Bart of Sevierville served as minister for the year 1985.

Congregations that have assisted the Ashway church include South Knoxville and Highland View of Oak Ridge.

The completed auditorium was dedicated on Sunday, February 9, 1986. John Waddey spoke at the afternoon service. A gospel meeting was conducted by area ministers to launch their new program of work. Frank Shepard served as interim preacher for the first half of 1986. Philip Adams is the current minister. Both of the latter are graduates of the East Tennessee School of Preaching and Missions.

Information supplied by the church.

COSBY CHURCH OF CHRIST
SEVIER COUNTY

The Cosby church had its beginning c. a. 1960. Brother Creed Spurgeon of Gatlinburg was the founding minister.

Property was secured on September 21, 1961 and a nice meeting house built.

Among the ministers who have preached for the Cosby church through the years are: Jobey Massey, E. C. Coleman, Dee Thomas, and Ollie Callender. David Bugg is their present minister.

Some of the members that have worshipped at Cosby are Lonnie and Agnus Owenby, Bill and Jean (deceased) Shults, Grady and Estelle Webb, Effie and Artell (deceased) Williams, Ruth Williams, Gene and Shirley Fish, and Angie Ogle.

Situated in the Smokey Mountains, the Cosby church hosts many visitors in the tourist season.

The church assists two homes for children and neighbors with benevolent needs.

Information supplied by Victor Valentine.

GATLINBURG CHURCH OF CHRIST
SEVIER COUNTY

Prior to 1958, an effort had been made to establish a congregation in Gatlinburg, but that work never got off the ground. It was eventually abandoned.

In May of 1958, a new start was made which resulted in the present Gatlinburg church. Six Christians assembled in a rented room in the Civic Auditorium. Creed Spurgeon and Harold Chambers provided leadership for the group. The elders of the Laurel Avenue church in Knoxville agreed to sponsor the work until it was firmly established. The Eastview church in Nashville provided $25 per month toward the expenses of brother Spurgeon who served for many years as preacher for the church.

The first meeting place was available only at 11:00 a. m. on the Lord's day. This greatly hindered the brethren, but they grew in spite of their handicap. The first year, weekly attendance averaged about 40 with a contribution of approximately $50 per week.

In 1961, three lots were purchased for a building site. They were situated on Reagan Drive at Trinity Lane and cost $12,000. Brother J. D. Tant drew the plans for their new meeting house.

In March of 1964, the Blalock Construction Company of Sevierville was engaged to construct their auditorium. It was completed in September of that year. The

opening service was conducted on September 6, 1964. The new facility had a seating capacity of 310. Three classrooms and a nursery were added later. Additional lots were purchased for parking in 1966. Attendance was then averaging 114 with a contribution of $150 per week. By 1969, the final payment was made on the building. Many churches and individuals assisted the Gatlinburg brethren with contributions. Average attendance in 1969 had grown to 160 with a weekly contribution of $235.

Brother Spurgeon did the local preaching until the Spring of 1969 when failing health forced him to retire. The Whitehall church in Columbus, Ohio sent brother Raymond E. Garner to work with the Gatlinburg brethren as a preacher. He arrived in April of 1969. Brother Harse Ray served as song leader. By 1970, the local membership had grown to 30. Twenty-five souls had been baptized into Christ.

On November 8, 1970, a formal note-burning ceremony was held to celebrate the retirement of the church's indebtedness. J. Roy Vaughan of Nashville was the featured speaker. Charles E. Crouch of Oak Ridge commenced a gospel meeting the day following.

Ernest Bently of Oak Ridge preached for the church for an extended period of time in the mid seventies. In 1976, Willie J. Lemmons, long-time minister of the Maryville congregation, became the church's preacher. He continues his work at this time. For many years, the church has had a daily radio broadcast that sends the gospel message throughout the country.

The Gatlinburg brethren annually host a Smokey Mountain Lectureship which features noted preachers addressing timely Biblical subjects.

Gatlinburg is the tourist capital of the Smokies. Each year several million people crowd into the town for recreation. Many of those tourists are Christians. Thousands of them have enjoyed the privilege of worshiping with the Lord's church at Gatlinburg.

Information gleaned from:

Harold S. Baker, "Lift Up Your Eyes Unto The Hills of East Tennessee," Gospel Advocate, Vol. C, No. 27, July 3, 1958, pp. 421-422.

Creed Spurgeon, "Gatlinburg Church of Christ," Gospel Advocate, Vol. CXII, No. 45, November 5, 1970, pp. 710-711.

SEYMOUR CHURCH OF CHRIST
SEVIER COUNTY, TENNESSEE

The Church of Christ in the Seymour Community of Sevier County held its first service on January 4, 1981. The six founding members were Elmer and Wanda Scarbrough and their son Jerry, Larry and Velva Perry and Larry's mother, Alma Perry. Brother Perry did the preaching and taught the Bible class while brother Scarbrough led the singing.

The little band was fortunate to be able to rent the vacant meeting house of the Trunde Methodist Church which had recently moved to new quarters.

Among the early additions to the Seymour church were Kenneth and Judy Stephens who placed membership in February of 1981. Kenneth Jenkins was restored there in April following. Ron and Pam Clark identified with the little group in October of that first year.

Myron Cherry of Sevierville came to preach once a month beginning in April of 1981. Later brother Floyd Bumbalow of Maryville also began to assist by preaching once a month. Larry Perry continued to fill the other preaching slots.

The new congregation doubled their number the first year. They closed 1981 with 12 members. The average contribution had been $754 per month.

January of 1982 brought a new surge of growth as

Tim and Susan Pittman, Mike and Pam Patterson, and Enid Collins placed membership at Seymour. Unfortunately most of them later moved away. Nineteen eighty-two closed with thirteen members and an average contribution of $977 per month.

In January of 1983 Elmer Scarbrough, Ron Clark, and Ken Stephens were elected trustees for the congregation. They proceeded to negotiate with the Methodist church about purchasing the meeting house in which the church was meeting. Their mission was accomplished and on January 30, 1982 the property was secured for a price of $10,000. After some delay the deed was received in July.

Up until this time all the preaching had been done by volunteers, without pay. In March of 1983 brother Myron Cherry agreed to preach each Lord's day morning and the church rewarded his labors.

The old church building had deteriorated and was in a poor state of repair. When the brethren finally got legal possession, they set about to renovate it. A new roof was installed, a drop-ceiling added, with new lighting. The choir loft was removed; the outside trim was painted, and the termites were exterminated. A new gas furnace and air conditioner were installed.

As 1983 closed, the congregation had tripled to 19 members. Contributions had risen to $1088 per month. There was no indebtedness.

The brethren at Seymour are generous toward the poor. When the great relief program was launched by our brethren to assist the saints in Poland in 1981, they sent $1200. Later they sent $750 for the Christians in Ghana when famine swept their land.

In 1986, brother Myron Cherry moved to Oklahoma and brother Raymond Pecararro began work as the minister of the church. Brother Allen Tolliver filled in as minister during an extended illness of brother Pecararro. Arlon Way, John Waddey and Rod Rutherford conducted gospel meetings.

This young church has a bright future. With its nucleus of stable Christian families and good leadership, it will surely grow and prosper.

Information supplied by Larry Perry.

COLONIAL HEIGHTS CHURCH OF CHRIST
KINGSPORT, SULLIVAN COUNTY

The congregation began in 1962 when three families from the Watauga Street church started meeting in a store building on the corner of Center and Myrtle Streets. Before the year was gone, the group acquired property on Shipley Ferry Road in Colonial Heights. They converted an old farmhouse into a suitable meeting place for the congregation.

The original members of the church were the families of Abram W. Hatcher, Thomas E. Buckner and R. Donald Clark. The men took care of the preaching and teaching duties. Later Dr. Henry Farrah did some part-time preaching for the congregation.

The first full-time minister to serve the church was John Crinkley of Newland, North Carolina. He was a former Presbyterian minister who had abandoned that system for New Testament Christianity. Brother Crinkley served from 1965-1967.

When the old farmhouse was outgrown, a brick meeting house was constructed consisting of an auditorium and four classrooms. In 1973, a house across the street from the church building was purchased and used as a minister's home. Presently it serves as a family life center.

In 1973 brother Darrell Riley was employed as the congregation's minister. That same year a bus ministry was

launched. Soon 60-80 children were transported to services. This placed a strain on the facilities and created a need for additional space.

Not being financially able to undertake a major building program, the brethren decided on a metal building. Property was secured and a large yellow building was erected at the Intersection of I-81 and Highway 36. It provided seven classrooms, an auditorium, and a nursery.

The first elders were appointed on May 8, 1977. They were R. D. Clark and E. L. Penick. J. C. Cooper and A. L. Swallows were appointed deacons soon afterward.

The Colonial Heights church has always been evangelistic-minded. They have spread the gospel through their bus outreach, Bible Correspondence Courses, and home Bible Studies. They conduct an extensive benevolent program and a literacy program that uses Bible stories as their training material. They have sponsored a "Marriage Encounter" seminar. Missionaries have been assisted in Japan, Panama, and Africa. Presently they support works in Haiti and Puerto Rico.

Over the years the following brethren have conducted special programs at Colonial Heights: Don DeLukie, Abe Malherbe, Mid McKnight, E. Ray Jerkins, Bob Bryson, and Toby Quinn.

William D. McClellan served as minister of the congregation from 1981-86. The current elders are Joe B. Cooper and A. Lynn Swallows.

Information supplied by R. Donald Clark.

MOUNTAIN VIEW CHURCH OF CHRIST
BLUFF CITY, SULLIVAN COUNTY

The Mountain View church originated as the Rock Hill Church of Christ, c. a. 1840. It met in its original meeting house until February 3, 1965 when it was destroyed by fire. For the rest of that year the church assembled at the old Rock Hill School.

The year of 1967 they met at the Mountain View School since the facilities were better. In June of that year they were able to purchase the school building. That prompted them to change the name of their congregation to Mountain View Church of Christ. In January of 1968 they built a new auditorium with a seating capacity of 340.

Luther Fair served as minister of the Mountain View church until 1976. Joe Collins preached there from July 1976 until April of 1979. Since October 21, 1979, Gene Landis has been the minister for the church.

In 1976 James Wolfe and Eugene Oakes were appointed elders at Mountain View. They continue to fill that sacred post.

Information supplied by James J. Wolfe and Eugene H. Oakes.

NORTHEAST CHURCH OF CHRIST
KINGSPORT, SULLIVAN COUNTY

The Lord's church was established in Kingsport, Tennessee, in 1938 when five families began to hold services in the home of the Dick Young family. In 1940, brother W. B. McPherson of Nashville conducted a meeting for the brethren in the home of the Youngs. For a number of years the group continued to meet in a variety of temporary locations: the courthouse; a rented upstairs room downtown (over a dance hall); the Rialto Theater and the Frank Medearis residence at 113 Piedmont Street. By March of 1942, the congregation had a membership of seventy. This reflected unusually good growth for East Tennessee. Several of their members had been won from the Christian Church. Until 1954, the congregation was sponsored by the Chapel Avenue church in Nashville, Tennessee. V. E. Gregory was the first minister to work with the Kingsport congregation, serving from 1941 until 1948. Under his leadership, the congregation made excellent progress. In 1945 he reported 100 members, most of whom were local converts. Nineteen had been baptized that year, but several had moved away.

On August 3, 1946, the congregation was able to meet in its own building, which, with the help of others, had been constructed at 900 Watauga Street. They took the name of Watauga Street Church of Christ. Brother Ira A. Douthitt of Dixson, Tennessee was the guest speaker for

the occasion and brother Homer Royster of Waverly, Tennessee led the singing. The church continued to meet there until June, 1971. The present building was erected in 1970-71, with the first services being conducted on Wednesday evening, June 16, 1971. The church building consists of an auditorium seating approximately five hundred, with twenty classrooms, offices, library, and a large assembly/fellowship hall. The building is situated on a three-acre tract of land in the northeast section of the city of Kingsport at 2217 Beechnut Drive, and just off U. S. 11W. When the Watauga Street congregation moved to its new building, the name of the congregation was changed to "Northeast Church of Christ."

Of the five families who had part originally in the formation of a congregation, Mrs. Gladys Abbott remains a member of the congregation until the present.

The first elders of the congregation, from the early 1950's, were Dr. T. D. Pruitt and Frank Medearis, Sr. Others who have served as elders include Kenneth Rhoten, Dr. James Boles, Leland Hamilton, Ira Gray, Harold Powers, Phil Enkema, Ken Archer, and Ken Hyche.

As noted above, V. E. Gregory served as the first preacher for the congregation. Others who have served the congregation as ministers are: Charles King, Sidney Astin, Emerson Flannery, Gordon Cathey, Bernard Mason, Oswald Wilson, Blanton Swindle, Clifford Dobbs (1963-76), J. Paul Brown (1974-76), Tom Seals (1976-84), and Ray Frizzell, Jr., who has served as minister of the congregation since October, 1984.

Missions and benevolence have been primary goals of the congregation. In the past, they supported mission work at Gate City and Wytheville, Virginia; Fordtown, and

Rogersville, Tennessee; and Calvin, Kentucky. The congregation supports mission efforts at home (in Virginia, and campus efforts at the University of Tennessee and Tennessee Tech), as well as in foreign lands (India and Cameroons). The church publishes a regular teaching article in the newspaper and supports a weekly television program over the local channel. Each year a booth is set up at the District Fair, with hundreds of pieces of literature distributed to teach the gospel and numerous requests for correspondence courses received. The congregation is recognized by various agencies in the area as being concerned for those in need, with food, clothing, and other needs being met on a weekly basis.

In August 1976, the Northeast Bible Correspondence School was organized to teach the gospel through the home Bible study courses; at present, nine different courses are being offered with over two hundred students actively involved. In September 1978, the Northeast Preschool was established to teach preschool children in a Bible-oriented program; the four classes include boys and girls in ages 2-4, with many of these from homes which have no other contact with the congregation. The Northeast church has been supportive and actively involved in the program of High Rock Bible Camp. In addition to the annual camp program, since 1982 a Day Camp program has been conducted at the High Rock facilities with emphasis upon boys and girls in grades 1-7 from the area in which the camp facility is located, an area in which no congregation of the Lord's people is located. Follow-up efforts have been made to the homes from which these boys and girls come, with a gospel meeting held on the camp grounds in the summer of 1986. It is hoped that a congregation can be established

in the area (Duffield, Virginia) as a result of these efforts.

The present membership of the Northeast congregation is one hundred ninety.

Written and submitted by Ray Frizzell, Jr., Minister.

STATE STREET CHURCH OF CHRIST
SULLIVAN COUNTY

The first meeting of what was to become the State Street church occurred on April 19, 1937. Five Christians met in the Nurses' Home where one of the group was a resident. Among those present were brother and sister Clarence Lloyd, a sister George and sister Edna Reams. They assembled in Edna Reams' room. Shortly thereafter brother and sister Paul Carman and a young man joined them. For a while they met in an apartment occupied by the Lloyds. From this core group of eight, the work began and grew. That first year, brother J. W. Dunn came for a gospel meeting. In 1938-39, brother William Medearis preached in their annual revivals. In 1940, brother John T. Smithson, Jr., came and T. H. Kennedy the year following. A few souls were won in these efforts and much good seed was sown which later yielded an abundant crop.

As their numbers increased, there was need for a more spacious facility. A hall was located over the Owl Drug Store in the 500 block of State Street. This was rented and used for assemblies until 1942. At that time the growing congregation purchased a large, two-story residence at 512 Sixth Street and renovated it. By removing partitions they could seat seventy-five for worship. This building served the church until 1947 when a permanent building was constructed.

In January of 1942 brother Thomas Burton moved to Bristol to be their first resident preacher. The Burtons made their home in the house used by the congregation. Like most preachers in those days, brother Burton did not confine his efforts to the local church. He worked diligently to see the gospel spread throughout the surrounding area. Under his leadership the Bristol church experienced steady growth.

By 1943 Burton had secured time on the local radio station (WOPI) and was sending the gospel message throughout neighboring sections of Tennessee, Virginia, and North Carolina five days a week. In addition to his daily radio outreach, brother Burton conducted two meetings in the community in 1943. The first on May 2-9 and the latter August 19-29. None were added at the time. From May 16-29 he was with the Crandull church where two were won. Then on May 30 - June 3 he preached at Pleasantview with three additions.

In 1944, the church enjoyed a great gospel meeting with Willard Collins of Nashville. A tent was pitched on Sixth Street for the services.

Nineteen forty-five was an important year for the congregation. A lot was purchased on West State Street at Eighteenth. State Street was the main thoroughfare east and west through the city. The property cost $1900, most of which was paid by the local brethren.

Construction was begun in 1946 and by January of 1947 it was nearing completion. The building was 72 feet by 36 feet and the auditorium would seat 300. It had eight classrooms in the basement. It cost some $40,000 to erect. A $10,000 loan had been secured to pay for construction costs which was to be repaid in four yearly

installments of $2,500. The building committee that guided the project consisted of Henry Cable, Carl Brown, Clyde Robinson, H. M. Dean and Paul Carman. The trustees for the property were Henry Cable, Glenn Simcox, H. M. Dean and Paul Carman. At that time the congregation counted forty-two members with all the male members but two taking an active role in the public services. On March 13, 1987, the new meeting house was dedicated. At the morning services, 147 were in attandence. Brother Tommy A. Nicks of Nashville conducted the song services at the afternoon session. Brother A. R. Holton of Nashville spoke the following Monday and Tuesday.

Bristol, then as now, was the gateway to the region east of Tennessee. Beyond was a vast area stretching to the Atlantic and north and south with only a handful of New Testament congregations. The two Bristols numbered some 40,000 citizens and were a stronghold for the digressive Christian churches.

The brethren at Bristol, small though they were, assisted the rural congregations of Flor's Chapel, Rock Hill, Crandull and New Harmon by supplying preachers for their Lord's day services.

The completion of their new meeting house provided a great boost to the State Street church. It has grown to be one of the strongest, most stable congregations in upper East Tennessee.

Among the ministers who have served State Street over the years are Thetus Pritchard (1948-52), Edward Anderson (1952-55), Jere Via (1955-60), Raymond Hudgins (1960-63), Billy R. Davidson (1963-65), Bobby Reynolds (1965-71), and Leon Burns (1972-78). Their present minister is Wayne Miller who is doing a great work among them.

Al Dunkleman serves as Minister of Education.

Elders who have led the State Street church are: W. O. Brumbelow, J. D. Mingle, F. J. Waddington. Current elders are Durward Bradley, Buford Poet, H. C. Green, J. D. Winters, and Kelly F. Royston.

The congregation is rich in good works. It has assisted numerous mission efforts over the years and supports the training of ministers at the East Tennessee School of Preaching and Missions. Members are active in the High Rock Bible Camp and many other good works.

This good church has served the cause of Christ faithfully since its beginning and a wonderful future yet lies before her.

Information supplied by brother J. Edward Nowlin and Wayne Miller.

Bulletin of the Sixth Street Church of Christ, Bristol, Tennessee-Virginia, Vol. 2, No. 3, April, 1945.

A report letter prepared by Thomas H. Burton, January, 1947.

The Church of Christ at State Street, "A 50th Anniversary Home Coming," published by the church, July 4-8, 1987.

BROYLES STREET CHURCH OF CHRIST
ERWIN, UNICOI COUNTY

The Lilydale Church of Christ began in 1926. At a later date instrumental music was introduced into the worship. This innovation prompted several faithful brethren to withdraw themselves from the congregation. For several years they drove to Johnson City and worshipped with the Central Church.

In 1946 Kelly Banner and W. H. Kegley, both of whom were serving as elders of the Central Church, resolved to reestablish the Lord's cause in their home community of Erwin. The charter members included W. H. and Ada Kegley and their eleven children; Kelly and Maggie Banner; Junior and Lola Banner; Narcissas Osborne; brother and sister Doc Lawing, their four daughters and Hobart Riddle.

Brothers W. H. Kegley and Kelly Banner provided the preaching for the first two years (1946-48). Also, they were the first elders.

At first the new congregation met in a dwelling on Broyles Street. Kelly and Maggie Banner donated a building site on the corner of Broyles and Holston Streets. Soon a basement was built in which the church met until 1952. By that time, the upper structure was sufficiently complete to allow the worshippers to use it. The building was not completed until 1966. By then, the congregation had grown to some sixty members.

Hard times fell upon the Erwin church when the Blue Ridge Pottery closed forcing many members to move away, seeking employment. Then about the time the meeting house was completed, a dispute arose over Christians participating in carnal warfare. This resulted in a group leaving and forming the Love Station Church of Christ. The Broyles Street group was reduced to some twenty-five or thirty. Since the coming of brother Clayton Winters in 1965, the church has made steady progress and enjoyed twenty-one years of stability.

The following men have served the Broyles Street brethren as preachers: W. H. Kegley and Kelly Banner, 1946-48; Gene Arnold, 1948-49; Jack McAmis, 1952-56; Ramond Hudgins, 1956-58; Charles Colts, 1958-60; Buford Poet, Durward Bradley, and Haliburton Greer, 1961-65; Clayton Winters, 1965 to the present.

For twenty-one years brother Winters has conducted a weekly gospel radio broadcast which has made a positive impression on the community. For the last six years the Erwin church has cooperated with other churches in the region in sponsoring a weekly television broadcast called "Biblical Viewpoints." Numerous mission congregations have been assisted in East Tennessee, North Carolina, and Virginia. On three occasions an evangelistic outreach was held wherein every home in Unicoi County received gospel literature. The church has been active in providing benevolent assistance to the poor and those who suffered catastrophe. The Unicoi Chapter of the American Red Cross cited the Broyles Street church as number one in community service. In recent years the church has actively supported the East Tennessee School of Preaching and Missions. Students have been assisted as well as needs of

the school provided.

Currently the church has about 120 for Lord's day worship. It shines as one of the strong, stable churches of upper East Tennessee.

Information supplied by Maggie Banner and Terry Engle.

VALLEY CHURCH OF CHRIST
KINGSPORT, SULLIVAN COUNTY, TENNESSEE

The Valley Church of Christ began in June, 1985. The first gathering was in the home of Rex and Patsy Chapman in Weber City, Virginia. Thirteen members were present at that service. The little group gathered and studied the Scriptures with the assistance of Video Bible Lessons prepared by gospel preachers. They continued to meet in the Chapman home for several months.

Brother M. K. Rhoten purchased property at 525 Bell Ridge Road in Kingsport, and the congregation went to work to build a permanent meeting house.

The first service in the new building was conducted in June, 1986. Sunday attendance now numbers some 45. The record attendance has been 76. As of April, 1987, seven have been baptized into Christ.

Preaching has been provided by students of the East Tennessee School of Preaching and Tennessee Bible College. David Irick is their present minister. He is supported by the Centerview Church of Christ in Elizabethton, Tennessee.

Information supplied by Rex Chapman.

MAYNARDVILLE CHURCH OF CHRIST
UNION COUNTY

In 1970 Union County was among the three counties in the state having no congregation of the Church of Christ. The Karns congregation had committed itself to planting churches in each of these counties. While they were discussing the need, the Lord opened a door of opportunity for them.

An aged resident of the county, Mr. Henry Sizemore, was pondering the shortness of his days. He was not a Christian and was well aware of his undone condition. His mind drifted back to his early childhood in Sevier County, Tennessee. He recalled his grandmother reading her Bible to him and telling him, "Henry, when you grow up, you must become a member of the Church of Christ." In adulthood, he had forgotten God. Working as a logger, he lived among rough, irreligious people and soon absorbed their ways. There were no churches of Christ in Union County even if he had been interested.

Now he was nearing the end of his journey and felt keenly the need to make his peace with God. Those words of his grandmother kept ringing in his ears. He inquired, but no one in his county knew of a Church of Christ. Finally, he recalled the name of a preacher he had heard while visiting his grandparents. The name was Spurgeon. He picked up the telephone and called information in Sevier

County and asked if they had a Church of Christ preacher named Spurgeon. The operator gave him the number of brother Creed Spurgeon. It was brother Spurgeon's father that Henry had heard some 70 years before.

A call was made and the sinner expressed his desire to obey his God. Brother Spurgeon drove across the mountains and baptized Henry into Christ. But there was no congregation with which he could worship.

Brother Spurgeon called the Karns church to see if they might be able to send someone to help the new brother. John Waddey, the Karns preacher, told him that the Karns brethren were at that very time discussing the evangelizing of Union County. Thus, we see the providence of God at work to save the truth-seeking soul and to establish the church of His Son.

Arrangements were made to begin conducting services in the home of brother Sizemore. This was done on Sunday afternoon. In just a few weeks Mrs. Flossie Sizemore obeyed the gospel and soon thereafter their son-in-law obeyed the gospel. Among those who drove to Maynardville to conduct services were Frank Huber, Bob Foster, George Mester and John Waddey.

Members of the Karns church spent several Saturdays in the late Spring of 1970 visiting the homes of the community telling of their plans to plant a church, looking for prospects and teaching the gospel. Among those who knocked doors was Syd Mann, a Jewish brother, who had but recently obeyed the gospel. Brother Waddey conducted a gospel meeting under a tent. Walter Grandy led the singing. Only a few from the community attended. One was baptized, who was a penniless alcoholic living in a shack with two other victims of the bottle. Although he struggled to rise above his slavery to strong drink, he did not long

survive. One of his drinking companions was also baptized but suffered the same fate.

Plans were laid for a county-wide effort in 1971. The aid of the College Street church in Lebanon was enlisted. The College Street elders supplied funds, workers, and brother Hugh Fulford, their minister, as speaker. The *Star* evangelistic magazine was mailed into every house in the county three times to prepare the way. In June the workers arrived, and the outreach began. Brother Herchel McKamey of Lebanon organized and directed the efforts. Members from Karns and Lebanon paired off together and visited every home in the county. The weather was hot, the roads were dusty, but the workers were willing and joyful volunteers.

A large tent provided by the Karns brethren was pitched beside a small restaurant on Highway 33 three miles north of town. Brother Fulford did an excellent job of proclaiming the truth of the gospel. One of his lessons was, "What the Blind Man Saw," based on the conversion of Saul of Tarsus. Brother McKamey led the singing. Three souls were won and baptized into Christ.

The last service of the meeting was on Saturday, and the lesson was delivered by John Waddey (the Lebanon workers having returned home). As he preached, one of the old winos staggered to the rear of the tent and, being under the influence, stood hugging the tent pole in order to stay erect. He was a mean sort of fellow who loved to fight. His head and face bore numerous scars of previous altercations. The preacher and the audience nervously awaited his next move.

Two of the old man's drinking buddies had been baptized in moments of soberness. Was he also going to

request baptism? It was obvious that he could not be accepted in his present condition. Sure enough when the invitation song was sung, he staggered to the front and gave the preacher his hand. Every heart was racing. You can imagine the joyful relief all felt when the inebriated old warhorse mumbled to the preacher with slurred words, "I jus' wanna tell you what a good sermon that' wuz." The common fear was that if he had requested baptism and they refused him that he might want to whip the preacher and anyone else involved.

The meeting put the church on permanent footing. Paul and Crista Alford, members who had been worshipping at Maryville, placed their membership. Paul became the principal leader for a number of years. Larry Ensley, an erring brother, was located, Bible studies were set up and soon his wife Peggy was baptized, and he restored. A young man named David Stansberry was baptized. David went on to attend the East Tennessee School of Preaching and serve as the first regular preacher for the church.

The old Buckner schoolhouse, located on Hickory Valley Road, was rented and renovated. It continues to serve as the meeting place for the church.

Among the men who have preached for the Maynardville church are David Stansberry, Eugene Underwood, Bob McKenzie, and Clark Freeman. Brother Underwood continues to assist them while earning his living in secular work.

The church now numbers some 40 on the Lord's day and is self-sustaining. The record attendance has been 65.

LOCUST STREET CHURCH OF CHRIST
JOHNSON CITY, WASHINGTON COUNTY

Following the apostasy, the plea to go back to the Bible in **all things** was not heard in Johnson City until February, 1926. Brother James Bedford Beck came to the area as a patient at the Mountain Home Veterans' Hospital. Not finding a faithful congregation with which to worship, he arranged for services to be conducted at the Odd Fellows' Hall. The lodge was located above Massengill's Drug Store in the heart of the city. Among those who gathered in those early days were a sister Caldwell, sister Edna McQuiddy Dooley (from Nashville), a sister Coil, and brother Connie Lewis. Brother Beck left the hospital and returned home in May of 1927 leaving the half-dozen disciples to carry on the new work. Fortunately brother J. C. Copeland moved to Johnson City in September of 1927 to attend the State Teachers College. He preached and provided much needed leadership for the little band of disciples for the next thirty-three months. At his departure the average attendance had grown to 31. When the congregation outgrew the lodge hall, they got permission to use a room in the Mayne Williams Library in June of 1928.

In July of 1930 brother William Etheridge of Nashville came to work with the young congregation. He stayed only one year.

During brother Etheridge's ministry, brother Ernest H. Hoover of Chattanooga came for a gospel meeting in April of 1931. In November of the same year Hoover moved to Johnson City to fill the vacancy left by Etheridge's departure. The elders for the Central Church in Chattanooga had dismissed him after 16 years as their preacher because he had espoused and was teaching the false doctrine of Premillennialism as advocated by brother Robert H. Boll.

Brother Hoover was invited to work with the church on the condition that he not teach his millennial views. He promised not to do so but, typical of false teachers, after gaining a foothold he began to advocate his speculative views. Hoover was supported in his work by churches in Chattanooga and elsewhere.

Soon after brother Hoover's coming, the church outgrew the library room and moved to the new Columbus Powell school building. Within a few months, the attendance was running 75 with a very active Sunday School. By 1933 the Bible School attendance had reached a high of 123. About this time three elders were appointed: E. S. McCorkle, Hugh W. Blevins, and C. C. King, Sr.

Early in the 1930's, brother and sister Nathe Webb moved to Johnson City along with other family members and cast their lots with the church. Soon brother Webb became a leading figure in the life of the church.

Having now grown to a sizeable group, the brethren purchased a building site at 110 W. Locust Street. The land was secured November 20, 1933, and the building was begun in May, 1935. The first service was conducted in it on the first Lord's day of November that year. The lot cost $700 and the building loan was $2,500. Brother Nathe

Webb mortgaged his home to help secure the loan for the building. Assistance was received from numerous sister churches to meet their loan payments. This was the first congregation in upper East Tennessee to own a meeting house in the recovery period.

As the premillennial doctrine began to be promoted, brother R. H. Boll was invited for a gospel meeting. Boll was known far and wide as the leading champion and proponent of this false system.

In March of 1940 brother Hoover resigned the work to return to Chattanooga. His eight and one-half years had laid a solid foundation for the millennial heresy. His successor was brother Robert Boll Boyd who openly promoted millennialism. Brother Frank Medearis who was driving from Kingsport to worship at Locust Street recognized the falsity of the Boll's doctrine and began urging the brethren to take a stand against it. Finding the error entrenched in the pulpit and eldership of the church, some two dozen brethren withdrew and returned to the Columbus Powell School to start over again. The split occurred in November of 1940. Among those joining brother Medearis were brother and sister Nathe Webb and brother and sister Frank Woodly. This was the beginning of the Central Church of Johnson City.

The Locust Street church ceased to enjoy the fellowship of faithful brethren and soon faded into obscurity. It still exists but has little influence in the area. Thus closed a sad chapter in our story; one that was repeated in numerous cities across the brotherhood. It was through the preaching, writing and debates of strong, loyal men like Foy Wallace, Jr., H. Leo Boles, E. R. Harper, and Gus Nichols that the millennial heresy was beaten down and

driven from our midst. We are indebted to those noble warriors for a job well done. It has well-nigh consumed most of the conservative Protestant bodies, but it has long been a non-issue among our people.

Information supplied by Tim Hall and J. Edward Nowlin. Much information was gleaned from an article by R. B. Boyd, "The Johnson City Church," Word and Work, Vol. 36, January 1942.

CENTRAL CHURCH OF CHRIST
JOHNSON CITY, WASHINGTON COUNTY

When advocates of the premillennial heresy gained control of the Locust Street church, some twenty-four faithful disciples were forced to leave that congregation and begin anew the Lord's work in Johnson City. Those who led the exodus were brother Frank Medearis and Nathe Webb. The brethren, being in the minority had but two choices: they could go to court to try to salvage their recently constructed building, or they could find a place for meeting and seek to rebuild what had been destroyed. Rather than bring reproach upon the name of Christ by going to law, they chose to go back to the Columbus Powell School where they had formerly met. This they did on November 24, 1940. The following men and their families were present that day: C. C. Stubblefield, J. F. Clifton, Frank Woodly, Nathe Webb, Bob Gourley, and Ray Booker. The Booker's had previously left the Unaka Avenue Christian Church in Johnson City to take their stand for the New Testament way.

No time was spent pitying themselves. The little band of dispossessed saints began a search for a sound preacher to work with them. Their prayers were answered when brother J. Edward Nowlin of Sparta moved to the city to take up the work. His support was provided by churches at Sparta, Laurel Avenue in Knoxville, Nelson's

Chapel near Maryville, and Morristown. The Johnson City brethren supported him according to their ability. Brother Nowlin commenced his labors on June 1, 1941.

Nowlin was no ordinary preacher and certainly no resident "pastor" type. He was a true evangelist, extending his labors over the entire part of the state east of Knoxville.

As soon as he was unpacked, he launched an offensive attack against digression and sectarianism which had not been seen in East Tennessee in over sixty years. The old Jerusalem gospel was preached not only in the church's assemblies at the Columbus School, but under tents, in denominational buildings, by radio and printed page and through public debates with the champions of error.

One of his first accomplishments was to secure radio time on station WJHL in Johnson City. This 5,000 watt station reached over a radius of 140 miles. It sent his gospel lessons over most of upper East Tennessee, Southeastern Kentucky, Southwestern Virginia, and Northwestern North Carolina. He concentrated on preaching New Testament doctrine on church organization, work and worship. The impact was phenomenal. Multitudes of members of Christian churches received with joy the pure gospel they had heard in years past. The wrath of the digressive preachers was stirred as they saw their flocks being won away. They came forth to challenge the invader of their sanctuary. By 1947, Nowlin could report that he knew of 50 people who had been added to the Johnson City church through that radio work.

Other powerful weapons in the work in East Tennessee were two well-written tracts by brother Nowlin: *The New Apostasy* which pointed out the unscriptural departures of the Christian Churches, and *Mechanical Music*

in Worship. Circulated by the thousands, without charge, these missiles of truth pricked many a good heart.

By March, 1942, the church had grown to some 40 members. In August of that year, they counted 86 in Bible School. By 1944, a record attendance of 128 had been reached with an average attendance of 90.

Numerical growth was but a small part of the church's success. The *Minute Minder* church bulletin of November 6, 1943, announced the appointment of elders and deacons: Roy Booker and Wade Kegley as elders, and Nathe Webb, Frank Woodly and Horace Jones as deacons.

From its beginning the Central Church and her minister were committed to evangelizing their part of the world. August 9-19, 1942, brother Nowlin conducted a meeting at the Mount Olivet church in Greene County. This church was identified with the Christian Church. Under his bold preaching, three were baptized and twenty renounced digression and committed themselves to go back to the Bible in work and worship.

August 20-28, 1942, Nowlin preached at the Raven's Branch church. After some forty years of false teaching, it was well-nigh extinct, but he revived and restored it to the Bible way. In October, 1942, he preached at the Lillydale church near Erwin. This, too, was associated with the Christian Church. The majority of the members were moved to renounce the digression, but the Christian Church preachers retained the building. The converts cast their lots with the Central congregation in Johnson City. Nowlin's evangelistic efforts in 1941 and 1942 laid a foundation for the church to be planted in Newport in 1943.

In December, 1942, the church brought brother

Floyd Horton of Chattanooga to hold a meeting at the Lone Oak church which was associated with the digression. A debate between brother Nowlin and M. B. Miller of the Christian Church resulted in some seventy-five percent of the congregation renouncing error. When they assembled for worship the following Lord's day, they found the building padlocked. Thirty of them began worshipping at Central. Eventually this group left to form the Cherokee Church in the city.

In the Fall of 1943, brother Nowlin and Willard Conchin conducted a meeting and a debate in Jonesboro which resulted in six baptisms, some restorations and a new congregation.

In the Fall of 1942, brother Nowlin conducted a tent meeting in Elizabethton, some eight miles from Johnson City. At the time, there were no visible results. With the continuing impact of the radio broadcast, hard hearts were melted. Two years later, he and Willard Conchin returned for another evangelistic effort and succeeded in planting a church with some fourteen families that left the Christian Church.

Some idea of the industry of J. Ed Nowlin is seen in the fact that he averaged driving 2000 miles a month in evangelistic work during his first year in Johnson City. Eventually he was able to purchase a small airplane which made it possible for him to extend his outreach even farther. He was sometimes dubbed, "the flying preacher of the Smokies."

Debates played a large role in the reestablishment of the church in Johnson City and East Tennessee. In his five years at Johnson City, brother Nowlin engaged the following men in debate:

M. B. Miller, Christian Church, at the Lone Oak Christian Church near Johnson City, January 26-27, 1943.

Dale Wilhoit, Christian Church, at the Jonesboro Courthouse, September 2-4, 1943.

M. B. Miller, Christian Church in Clinchport, Virginia, August 28, 1944.

S. H. Masters, at the Level Green Christian Church, near Keavey, Kentucky, October 7-8, 1946.

Nowlin's success in debating paved the way for his ongoing evangelistic work -- multitudes were added, both men and women.

By November, 1944, plans were announced for the building of a permanent meeting house for God's people in Johnson City. Lots were purchased at the corner of Boone and Watauga Streets. Construction began April 15, 1945. Opening services were held a year later on April 7, 1946. One hundred eighty-seven were present for Bible study with many more at worship. After a sandwich lunch, some 250 enjoyed two hours of singing and exhortations. The brick building had a seating capacity of 300 and cost some $25,000. Brother Frank Woodly was the treasurer at this time. The indebtedness on the new building was $10,000, $3,500 of which was paid the first year. Attendance averaged 113 for Bible School and 99 for worship in 1946. Seventeen were baptized that year, one restored, five transferred their membership and four came from the Christian Church. Eleven moved away.

At the time brother Nowlin moved to Johnson City, there were only 20 faithful churches in the twenty-five counties of East Tennessee. By 1946, he could report 42 congregations with only thirteen counties that had no church at all.

In 1947, after five years of highly successful work, brother J. Ed Nowlin resigned to accept an invitation to work with the newly formed church at Maryville.

When the controversy over church support of orphan homes and cooperative efforts in evangelism arose, brother Nowlin chose to stand with those opposed to these practices.

Brother Nowlin put the Lord's church on the map in East Tennessee. We owe him a debt of gratitude, even though we do not share his present convictions.

A small group later left the Central Church, led by brother Nathe Webb, to establish the Brookmead church which was committed to the non-cooperation position. The Central Church grew and prospered over the years. The following men have served as preachers since brother Nowlin's departure: Paul Brock, Leslie G. Thomas, Robert Martin, Robert O. Wilson, R. C. Oliver, Darrel Moore, Leon C. Burns, T. Furman Cauthen, Howard Reece, Walter Bumgardner and Timothy Hall, their present minister.

Those who have served as elders include: E. E. Archer, E. G. Arnold, Roy Booker, Horace Jones, J. Ed Jones, and W. L. Cooper. The present elders are H. E. Arrowood, Leon Parrish, and Walter Pugh.

Some great preachers have conducted meetings at the Central Church. Among them were N. B. Hardeman, Granville Tyler, Foy Wallace, Jr., Billy Norris, Jack McElroy, and Burton Coffman.

By 1971, the congregation had outgrown its building at Boone and Watauga. A spacious new meeting house was constructed on Oakland Avenue in the north part of the city.

The Central Church continues to serve the Lord and

sound forth the Jerusalem gospel to the citizens in and around Johnson City. We commend them for their years of faithful service.

Information supplied by J. Ed Nowlin from personal files of the "Minute Minder" church bulletin, Gospel Advocate, and private correspondence; also by Timothy Hall, A Brief History of the Central Church of Christ.

CHEROKEE CHURCH OF CHRIST
WASHINGTON COUNTY

The Cherokee church had its beginning in 1958. The elders of the Central Church of Christ in Johnson City encouraged the establishment of the congregation and furnished several of the charter members. Robert O. Wilson, former minister for the Central church began preaching at Cherokee on January 8, 1958.

At first the little group met in the home of brother and sister Joe Shew. By July 6, 1958, they began meeting in their newly constructed building. It had cost them $22,000 and would seat 108. They were able to retire the debt on their building by 1969. In 1966 a minister's home was purchased.

Several congregations assisted the Cherokee brethren in their early days. Sparta, Kingsport, Elizabethton, Centerview, Laurel Fork, and Central in Johnson City, sent to their need. Later the church in Hartsville, Tennessee assisted them with support and encouragement.

After brother Robert Wilson, the following men have preached for the congregation: Maynard Booher (1958-60), Luther Fair (1960-66), Jim Stutts (1966-68), K. L. Travis (1968-72), James Baron (1972-75), John Yost (1975-79), Eldon Rogers (1979-82), and Ronnie Jones (1982-86). Allen Rupert currently serves as minister of the congregation.

The year of 1969 was a milestone for the Cherokee church, for her first elders were appointed along with four deacons. In 1974 the elders were Horace Jones (who had previously served as an elder of the Central church), Ralph Gnann, Jr., Joe Shew, and Carroll Price. Deacons were Claude Lilley, Darrell Honeycutt, and Clyde Chisam. The church has enjoyed steady growth and now has a membership of approximately 140. Current elders are Joe Shew, Carroll Price and Dewey Woolbright. Deacons are Marle Cartier, Clyde Chisam, John Ford, Jr., Hubert Hoss, Tom Lilley, Bob Miller, Sherrell Shepard, J. W. Shaw, Jr., Tony Stayer, and Sam Taylor. Being located in a rapidly growing suburb of Johnson City and near the campus of East Tennessee State University, they can expect a bright future.

Information gleaned from a congregational membership directory.

CHURCH OF CHRIST
JONESBORO, WASHINGTON COUNTY, TENNESSEE

Jonesboro is the oldest town in the State of Tennessee. Two Christian churches were meeting there prior to 1943, but no congregation that was worshipping after the ancient order.

In the Fall of 1943, brother J. Edward Nowlin and brother Willard Conchin teamed up to conduct a gospel meeting under a tent in Jonesboro. Nowlin preached, and Conchin led the singing. The dates were August 2 - September 8, according to Nowlin's bulletin.

The leaders of the Christian churches were unhappy to have these missionaries enter their domain. Their opposition to the men and their Bible message was strong. When they saw some of their members embracing the New Testament way, a challenge was hurled at the brethren to defend their doctrine in public debate. Brother Nowlin hesitated not to accept the challenge and negotiations were begun to make the necessary arrangements. In the meanwhile, half a dozen were baptized and others restored and a small church was organized which at first met in a private home.

The debate was conducted September 2-4 at the Courthouse in Jonesboro. Brother Nowlin represented the Church of Christ and Dale V. Wilhoit the Christian Church. The proposition discussed was "Resolved that according to God's Word, mechanical instrumental music in Christian

worship, may be used or omitted, according to the desire of the individual Christian." Wilhoit affirmed and Nowlin denied. Brother Thomas J. Burton of Bristol moderated for brother Nowlin.

The crowd was small the first night because of heavy rain, but the second night the room was filled to overflowing. Wilhoit devoted most of his first night to attacking brother Nowlin. Nowlin's strong argument was to place the words **sing** and **play** on the blackboard. He then placed Ephesians 5:19 under the word sing showing it to be divinely authorized. He then challenged his opponent to find a New Testament verse authorizing us to **play** a man-made instrument in worship. Wilhoit placed the same passages there that Nowlin had used for singing. Nowlin replied by reading the verses thus demonstrating that they said not a word about playing. The results of the controversy greatly benefitted our brethren.

Embolden by his success, Nowlin challenged Wilhoit to repeat the debate in Johnson City. Wilhoit refused, saying he did not wish to waste any further time on the subject. However, the week following, Wilhoit wrote a letter challenging Nowlin to a second debate to be held in Johnson City. He set as conditions that there be a panel of three judges, consisting of a Bible scholar, a Greek scholar, and an English or a debate teacher, neither of which would be members of either church. He further stipulated that their decision be accepted as final. Brother Nowlin signed the proposition but wisely rejected the conditions stated. The second debate never transpired. A few weeks thereafter Wilhoit ceased to preach for his church and took up selling insurance.

Oswald D. Wilson was minister of the First Christian

Church in Jonesboro. (A second Christian Church also met there). Wilson declined the invitation to publicly discuss the Scriptures with brother Nowlin, but through the teaching and influence of Robert O. Wilson, he was persuaded to give up the errors of digression and take his stand with our brethren. When he did so some sixty members of his church came with him. This group, with the small handful already won, made a sizeable congregation. Brother Willard Conchin moved to Jonesboro to preach for the new group. Soon they had a basement building in which to worship.

In the latter part of the fifties and early sixties, Edwin Harrell, a history professor at East Tennessee State University, introduced the church at Jonesboro to the anti-orphan home, anti-cooperation persuasion. They became very missionary in spreading this teaching. The influence of their teaching adversely affected both the Broyles Street church in Erwin and the Central church in Johnson City. Members who were won to that view left those congregations and started churches dedicated to it.

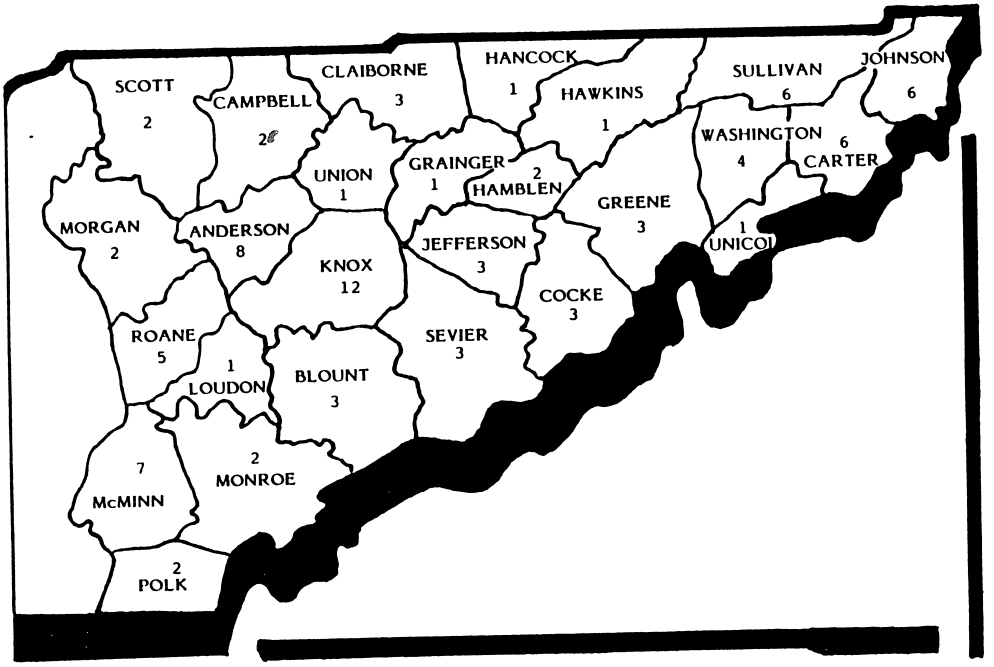
Information supplied by J. Edward Nowlin.

"The Minute Minder," bulletin of the Central Church of Christ, Johnson City, Tennessee, Vol. 2, No. 12, Sept. 4, 1943, miscellaneous copies, 1944.

"Report of Work in Tennessee," being a report of the labors of Robert O. Wilson, prepared by the Church of Christ, Elizabethton, Tennessee, September, 1952.

Personal correspondence from Clayton Winters.

DISTRIBUTION OF CHURCHES OF CHRIST IN EAST TENNESSEE
1987



ROSTER OF CHURCHES OF CHRIST IN EAST TENNESSEE
1987

Alcoa Church of Christ	236 E. Lincoln Street	Alcoa	TN 37701
Ohio Avenue Church of Christ	710 Ohio Avenue	Athens	TN 37303
Bean Station Church of Christ	Route 2, Box 578	Bean Station	TN 37708
Benton Church of Christ	Commerce St., P. O. Box 156	Benton	TN 37307
Blountville Church of Christ	210 W. Central Ave., P. O. Box 582	Blountville	TN 37617
Mountain View Church of Christ	Route 2, Box 6813	Bluff City	TN 37618
State Street Church of Christ	State at 18th Street	Bristol	VA 24201
Rock Springs Church of Christ	Route 3	Butler	TN 37640
Clinton Church of Christ	500 N. Main St., P. O. Box 298	Clinton	TN 37716
Cosby Church of Christ	Route 2	Cosby	TN 37722
Patty Church of Christ	Route 1	Delano	TN 37335
Wolf Creek Church of Christ	Route 27, Wolf Creek Rd.	Elgin	TN 37332
Centerview Church of Christ	Route 4, Box 45	Elizabethton	TN 37643
Elizabethton Church of Christ	137 East C Street	Elizabethton	TN 37643
Englewood Church of Christ	Box 106	Englewood	TN 37329
Liberty Hill Church of Christ	Rural Route	Englewood	TN 37329
Broyles Street Church of Christ	Broyles & Holston	Erwin	TN 37650
Etowah Church of Christ	500 Athens Pike	Etowah	TN 37331
Macedonia Church of Christ	Route 1	Etowah	TN 37331
Gatlinburg Church of Christ	Trinity Lane, Box 381	Gatlinburg	TN 37738
Anderson Street Church of Christ	108 Anderson Street	Greeneville	TN 37743

ROSTER OF CHURCHES OF CHRIST IN EAST TENNESSEE
1987

Greeneville Church of Christ	1133 Tusculum Blvd., Box 794	Greeneville	TN 37743
Mt. Olivet Church of Christ	Route 4, Box 502	Greeneville	TN 37743
Harriman Church of Christ	702 Roane St., P. O. Box 371	Harriman	TN 37748
Sevier Street Church of Christ	1014 Sevier Street	Harriman	TN 37748
Harrogate Church of Christ	c/o Charles Huff, Rt. 3, Box 1	Harrogate	TN 37752
Raven's Branch Church of Christ	Rural Route	Hartford	TN 37753
Jacksboro Church of Christ		Jacksboro	TN 37757
Jefferson City Church of Christ	705 George Street	Jefferson City	TN 37760
Central Church of Christ	2722 Oakland Avenue	Johnson City	TN 37601
Cherokee Church of Christ	1421 Cherokee Road	Johnson City	TN 37601
Lone Oak Church of Christ		Johnson City	TN 37601
Colonial Height Church of Christ	1400 E. Shipley Ferry Road	Kingsport	TN 37663
Northeast Church of Christ	2217 Beechnut Drive	Kingsport	TN 37660
Valley Church of Christ	P. O. Box 2300	Kingsport	TN 37662
Kingston Church of Christ	303 N. Kentucky St., P. O. Box 502	Kingston	TN 37763
Roane Church of Christ	P. O. Box 662	Kingston	TN 37763
Arlington Church of Christ	2206 Tecoma Drive NE	Knoxville	TN 37917
Asbury Church of Christ	2441 Asbury Road, Route 46	Knoxville	TN 37914
Ault Road Church of Christ	1501 Ault Road	Knoxville	TN 37914
Farragut Church of Christ	Route 4, Farlow Drive	Knoxville	TN 37922
Karns Church of Christ	6608 Beaver Ridge Road	Knoxville	TN 37931

Laurel Church of Christ	3457 Kingston Pike, Box 10248	Knoxville	TN 37939
McDonald Drive Church of Christ	3800 McDonald Drive	Knoxville	TN 37914
Norwood Church of Christ	501 Merchants Drive NW	Knoxville	TN 37912
South Knoxville Church of Christ	4604 Chapman Highway	Knoxville	TN 37920
Tipton Station Rd. Church of Christ	Route 16, Tipton Station Rd.	Knoxville	TN 37920
West End Church of Christ	8301 S. Walker Springs Lane	Knoxville	TN 37919
LaFollette Church of Christ	707 East Ash Street	LaFollette	TN 37871
Lake City Church of Christ	Leach St., P. O. Box 185	Lake City	TN 37769
Sunbright Church of Christ	c/o M. Howard, Star Route, Box 20A	Lancing	TN 37770
Lenoir City Church of Christ	Hwy. 95 at Simpson Rd., P.O. Box 292	Lenoir City	TN 37771
Limestone Church of Christ	Route 1	Limestone	TN 37681
Pleasant View Church of Christ	Route 1	Limestone	TN 37681
Madisonville Church of Christ	529 College St., Box 72	Madisonville	TN 37354
Maryville Church of Christ	1412 E. Broadway, P. O. Box 1212	Maryville	TN 37801
Nelson's Chapel Church of Christ	Route 6, Box 292	Maryville	TN 37801
Mascot Church of Christ	Route 2, Box 94	Mascot	TN 37806
Maynardville Church of Christ	Route 1, Box 190	Maynardville	TN 37807
Morristown Church of Christ	721 East 1st North Street	Morristown	TN 37814
Ackerson Creek Church of Christ	Route 2	Mountain City	TN 37683
Mountain City Church of Christ	512 S. Church St., Box 258	Mountain City	TN 37683
Newport Church of Christ	Woodlawn Ave., P. O. Box 219	Newport	TN 37821

East Village Church of Christ	535 Oak Ridge Turnpike, Box 3388	Oak Ridge	TN 37830
Highland View Church of Christ	138 Providence Rd., P. O. Box 55	Oak Ridge	TN 37830
New York Avenue Church of Christ	200 Blk New York Ave., Box 3052	Oak Ridge	TN 37830
Scarboro Church of Christ	204 Hampton Road	Oak Ridge	TN 37830
Antioch Church of Christ	Route 1, Box 723	Oldfort	TN 37362
Oliver Springs Church of Christ	Tri-County Blvd., P. O. Box 327	Oliver Springs	TN 37840
Oneida Church of Christ	106 Cross Street	Oneida	TN 37841
Claxton Church of Christ	Route 2, Old Edgemore Rd.	Powell	TN 37849
Riceville Church of Christ	Congress Parkway, P. O. Box 3071	Riceville	TN 37370
Spring Creek Church of Christ	Rural Route	Riceville	TN 37370
Laurel Fork Church of Christ		Roan Mountain	TN 37687
Roan Mountain Church of Christ	Route 3, Box 1012	Roan Mountain	TN 37687
Taylor's Chapel Church of Christ		Roan Mountain	TN 37687
Rockwood Church of Christ	129 South Chamberlain	Rockwood	TN 37864
Rogersville Church of Christ	E. McKinney Ave., P. O. Box 32	Rogersville	TN 37857
Sevierville Church of Christ	Park Road, P. O. Box 125	Sevierville	TN 37862
Seymour Church of Christ	1028 Boyds Creek Highway	Seymour	TN 37865
Crandull Church of Christ	Route 1	Shady Valley	TN 37688
Shady Valley Church of Christ	Route 1, Box 127	Shady Valley	TN 37688
Sneedville Church of Christ		Sneedville	TN 37869
Powell Valley Church of Christ	Route 1, Box 209-A	Speedwell	TN 37870

ROSTER OF CHURCHES OF CHRIST IN EAST TENNESSEE
1987

Asheway Church of Christ	Ashville Highway	Strawberry Plains	TN 37871
Sweetwater Church of Christ	Monroe & Summit, Box 205	Sweetwater	TN 37874
Tazewell Church of Christ	Montgomery Street, Box 102	Tazewell	TN 37879
Trade Church of Christ		Trade	TN 37691
Wartburg Church of Christ	Box 88	Wartburg	TN 37887
Lick Creek Church of Christ		Watauga	TN 37694
White Oak Church of Christ		White Oak	TN 37729
White Pine Church of Christ	Route 3, Box 246	White Pine	TN 37890

APPENDIX

The following lessons are included in this study because they discuss in detail the great issues that divided the churches of the Restoration Movement a century ago. They also contain useful suggestions that will help us stay loyal to our commitment to follow the New Testament in all things relating to faith and practice.

THE BROKEN FELLOWSHIP

An observer will note that Churches of Christ and the Independent Christian Churches have many similarities. Once we were a united people, worshipping and serving the Lord in a common faith. In this lesson we will notice that past connection and the causes of our separation.

THE PERIOD OF UNITY (1804-1849)

Our roots had their primary beginning with the restoration efforts of Barton W. Stone in Kentucky, and Thomas and Alexander Campbell in Western Virginia in the first decade of the 1800's. The seed of the gospel produced a common crop of Christians wherever it was preached (Luke 8:11). Thousands of godly souls eagerly embraced the invitation to go back to the Bible and be Christians only. Scores of Baptist churches abandoned their denominational connection and became New Testament Christians. The Mahoning Baptist Association of the Western Reserve was dissolved and its member churches joined the Restoration Movement in 1830.

In 1831-1832 in Georgetown and Lexington, Kentucky, the followers of Stone and Campbell agreed to unite and merge their efforts for the Lord. A tremendous surge of growth followed this move and the number of disciples soon came to number upwards of 250,000. So great was

the reception to the gospel that many thought the restored church would soon sweep the field.

THE PERIOD OF TURMOIL (1849-1906)

Satan never rests when God's cause is flourishing. In October of 1849 a group of prominent brethren met in Cincinnati, Ohio to organize the American Christian Missionary Society to coordinate the mission work of the entire brotherhood. The chief leaders of this movement were D. S. Burnet, the organizer, and W. K. Pendleton, its chief defender. Alexander Campbell had laid the foundation for the missionary society in a series of articles published in the *Millennial Harbinger* in 1841-1848. He was elected the first president of the organization. Once opened, there was no closing the floodgates and a clutch of unscriptural and disruptive practices soon appeared in the brotherhood.

In 1859 Dr. L. L. Pinkerton introduced an instrument of music into the worship of the church in Midway, Kentucky. His reasoning was that their singing was so poor that even the rats had left the church. Though slow in being accepted, by 1906 the majority of our churches had adopted instrumental music. In virtually every place where it came, friction and division followed in the wake.

The issues of slavery and abolition plagued the churches from 1840-1860. A few disciples owned slaves, but many were too poor to afford such a luxury. Alexander Campbell preached a message of moderation. He viewed slavery as a social evil, but noted that the Scriptures did not specifically condemn it. Rather, it was regulated. While he expected the institution of slavery to fall before the advance of the gospel, he warned against agitation that

would disrupt society and lead to bloodshed. John Boggs founded *The Northwestern Christian* in Indiana, a magazine to promote the abolitionist cause within the church. He felt it his duty to drive out of the church all who owned slaves or sympathized with the practice. He went further and attacked those like Campbell who would not espouse his abolitionist viewpoint. James Shannon of Missouri was just as outspoken in affirming the merits of slavery. He alleged that it was God's will for the African people. Along with the entire nation, the bonds of unity in the church were greatly strained by these agitations.

When the cannons fired on Fort Sumter in 1861 not only the Union but the church as well was grievously torn. At first, strong leaders such as David Lipscomb (Tennessee), Ben Franklin (Ohio and Indiana), and J. W. McGarvey (Missouri and Kentucky) urged brethren to maintain a neutral, pacifist position. Others were caught up in the fever of war and joined the fray on their chosen side. James A. Garfield recruited Christian brethren and formed the 42nd Ohio Volunteers. He led his troops in the bloody battles of Shiloh and Chickamauga. He was eventually commissioned a general. R. M. Gano of Texas put together a calvary troop made up largely of Christians. By one day they missed fighting Garfield's Christian troops at Shiloh. During the war years the Missionary Society issued several inflamatory resolutions favoring the Union cause and condemning the South. This not only convinced the southern brethren of the evil nature of the society, it embittered them against those associated with it. Following the war a sectional bitterness was clearly evident between those north of the Mason-Dixon line and those south. The division that finally came reflected that sectionalism.

A spirit of compromise had been developing in those churches that wanted societies and instrumental music. This was reflected in Walter Scott's paper, *The Protestant Unionist* which reduced the terms of fellowship to a belief in the deity of Jesus. "Progressive brethren" as they preferred to call themselves were frequently involved in union meetings with denominational ministers. They came to refer to the church as a "denomination." The cliche was coined that, "we are Christians only, but not the only Christians."

The role of the progressive minister gradually evolved from that of a preacher and evangelist to that of "pastor" like their denominational counterparts. With this, it was not long until men like Isaac Errett began to add the title "Reverend" to their name.

Within that same stream of progressive preachers there soon were manifestations of rank theological liberalism. Led by men like J. H. Garrison, editor of *The Christian Evangelist*, R. C. Cave of St. Louis and Edward Ames of the Disciples Divinity House of the University of Chicago, these men began an assault on the inspiration and authority of the Scriptures that equalled the most liberal Protestants.

SEPARATION REALIZED (1906)

In 1906 those responsible for the U. S. Religious Census noted the polarization that existed among the Restoration churches. They commissioned J. W. Shepherd to gather the statistics of those churches whose fellowship excluded instrumental music and missionary societies. The resulting figures were shocking. The progressives claimed

982,701 members, our brethren could count only 159,658. We had 2,649 congregations, they had 8,203. The liberals had gained control of most of the foreign mission work, the schools and benevolent works. We were a small, badly beaten remnant scattered primarily in the South. Our little strength was found in the circle of influence of David Lipscomb's *Gospel Advocate* and Austin McGary's *Firm Foundation*. We were poor, with little strength or resources. We were scorned and ridiculed by the progressives and the sectarian world as well.

Brethren of great courage and conviction refused to accept defeat. They argued that "they went out from us, but they were not of us; for if they had been of us; they would have continued with us . . ." (I John 2:19).

GROWTH AND RECOVERY (1906-1976)

A handful of faithful men of God, threw themselves into the Lord's work with incredible sacrifice and zeal. Foot by foot they recovered the ground lost and reestablished New Testament congregations throughout the land. By 1976 we had grown to some 1,200,000 members, outstripping those who had digressed. From a lower socio-economic strata, we move into the middle class of society. Following World War II we expanded our mission outreach into every state of the nation and some 140 foreign nations. There has been growth in good works such as Christian schools, benevolent homes and Christian camps. With all of this came growth in recognition and respect in the eyes of the world.

Awareness of the hard battle fought and the losses sustained should make us very cautious when we hear

voices calling for unity based on compromise with those whose doctrines and practices devastated us in the past. Remember the lessons of history, or you will repeat the mistakes of history!

THE MISSIONARY SOCIETY: WHAT IT WAS, WHY IT WAS WRONG

The American Christian Missionary Society was established in Cincinnati in October of 1849. This, along with the introduction of instrumental music in worship, created such a furor that our brotherhood divided; which condition prevails to this day.

Observation suggests that most members of the church have no idea what the missionary society was. Even among our preachers, probably not half could tell wherein was the sin of the society.

WHAT IT WAS

A look at the founding documents will give us an idea of the nature and purpose of the Society. The following resolution was adopted by the Delegates of Cincinnati:

> Resolved, that the "Missionary Society," as a means to concentrate and disperse the wealth and benevolence of the brethren of this Reformation in an effort to convert the world, is both scriptural and expedient.

The constitution adopted began with the following articles:

1. "This Society shall be called the American Christian Missionary Society."

2. "The object of this Society shall be to promote the spread of the gospel in destitute places of our own and foreign lands."

3. "The Society shall be composed of annual delegates, Life Members and Life Directors. Any church may appoint a delegate for an annual contribution of ten dollars. Twenty dollars paid at one time shall be requisite to constitute a member for life, and one hundred dollars paid at one time . . . shall be required to constitute a director for life."

4. "The officers of the Society shall consist of a President, 20 Vice Presidents, a Treasurer, a Corresponding Secretary, and a Recording Secretary . . ."

5. "The Society shall also annually elect 25 managers, who together with the officers and life directors of this Society, shall constitute an executive board, to conduct the business of the Society . . ."

The delegates selected Alexander Campbell to be the first President and D. S. Burnet the First Vice-President.

WHEREIN IT WAS WRONG

From the beginning serious objections to the Society were raised. Among the criticisms were the following:

1. Since delegates, membership and officers were all limited to those who paid the set fees, therefore the Society was built on a money basis and that was wrong.

2. It was argued that God's Word "knows nothing of a confederation of churches in an ecclesiastical system, culminating in an earthly head, for government or for any other purpose . . ."

3. "It was a dangerous precedent, a departure from the principles for which we have always contended . . ."

4. Many feared "that the Society would grow into an oppressive ecclesiasticism . . ."

Among those who led the opposition to the Society were Jacob Creath, Jr., Tolbert Fanning, David Lipscomb and Benjamin Franklin.

The church in Connelsville, Pennsylvania issued a public statement in opposition to the Society which encouraged many other congregations to join them in rejecting it. Among their objections were these:

"We consider the Church of Jesus Christ, in virtue of the commission given her by our blessed Lord, the only scriptural organization on earth for the conversion of sinners and sanctification of believers."

". . . conscientiously, we can neither aid nor sanction any society, for this or other purposes, apart from the

church, much less one which would exclude from its memberships many of our brethren, and all of the apostles . . . because silver and gold they had not."

"We consider the introduction of all such societies as a dangerous precedent -- a departure from the principles for which we have always contended . . ."

"We also consider them necessarily heretical and schismatical, as much so as human creeds and confessions of faith, when made the bonds of union and communion." [1]

In the *Gospel Advocate* David Lipscomb and others brought additional charges against the Society. They said:

1. That it was a substitute for the church, that it was a human invention and without divine authority. When the society did its evangelistic work it was usurping the rights of the church.

2. That societies were built on the assumption that the Lord's church cannot or will not do the work assigned to it. The founders must therefore assume that their plan can do the job better than God's.

3. That the Church of Christ is the Lord's Missionary Society. He is its Head, and every member a life member or director.

4. That the Society had its origin in a desire to be like the denominations around us.

5. That to do its announced job the Missionary Society would have to assume power or control over the churches who were the source of its income and the fruit of its efforts.

6. That the Society was the cause of division and conflict in the brotherhood.

7. That the Society was a poor investment of God's money since the operating overhead consumed most of the money.

8. That there was no Scriptural authority for the creation and existence of the Missionary Society, therefore it was unscriptural, unauthorized and condemned.[2]

History tells us that the majority ignored the warnings and accepted the Missionary Society to be their organization for evangelism. After a shakey start it grew in power and followed a steady course away from God's word. The Disciples of Christ denomination is the modern heir of that decision.

A wise man observed that he who does not remember the lessons of the past is doomed to repeat the mistakes of history. The prevailing ignorance about the missionary society leaves us vulnerable to those who would propose their human systems to do the work of the church.

Be thankful to God for those faithful soldiers who stood and fought to save the church from the corruptions of these human schemes. May we, their children, never forget the battle fought and the price paid for our freedom

in Christ.

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[1] Homer Hailey, Attitudes and Consequences of the Restoration Movement, second edition (Rosemead, CA: Old Paths Book Club, 1952) pp. 148-78.

[2] Earl West, Search for the Ancient Order, Vol. 2, (Indianapolis: Religious Book Service, 1950) pp. 51-71.

INSTRUMENTAL MUSIC: DID IT REALLY MATTER?

For sixty years churches of the American Restoration Movement worshipped in harmony, without the use of instrumental music. In 1859 Dr. L. L. Pinkerton brought a melodeon into the church at Midway, Kentucky to improve their worship in song. His excuse was that their singing was so poor that the rats had been frightened away. One of the elders, a brother Adam Hibler and his slave, Rueben, secretly removed the instrument by night and hid it in the attic of Hibler's house. This did not discourage Dr. Pinkerton for he soon replaced the lost instrument.

Although instrumental music was slow in gaining acceptance, by 1900 most city congregations had accepted the innovation and numerous rural churches as well. When the division that resulted from this and other innovations was noted in the 1906 religious census those who choose the instrument claimed 8,293 congregations and 982,701 members. They were identified as Disciples of Christ and Christian Churches. Those brethren who refused the instrument could claim only 2,649 churches and 159,658 members. A fierce battle had been fought and a fearful price paid. From a ragged handful of survivors we have rebounded to our present strength of some 13,500 congregations and 1,250,000 members.

Now some brethren are proposing reestablishment

of fellowship with the Christian Churches even though they continue to use instrumental music in worship. Some are now questioning whether our fathers should have stood their ground in opposition to it. It is time well spent to go back and review the reasons why we reject instrumental music in Christian worship.

WHY WE DON'T USE INSTRUMENTAL MUSIC

We are Christ's church, therefore under his authority. The church was purchased with his blood (Acts 20:28). He is **head over all things** to his church (Ephesians 1:22). We must be subject to Christ in all things (Ephesians 5:24). Since he has all authority, we are obliged to teach men to observe all, and only, the things he has commanded (Matthew 28:18, 20).

Christ specifically instructs us how to worship God. We are told to sing and make melody with our heart (Ephesians 5:19). No mention is made in his Will of playing on instruments of music in worship. Scripture warns us not to go beyond the things which are written (I Corinthians 4:6). To go beyond the doctrine of Christ leaves a man or a church without God (II John 9). We are straightly warned not to take away from God's Word (Revelation 22:18-19).

WE ARE NOT UNDER THE OLD TESTAMENT

Perhaps the most frequent objection raised to our practice is that instrumental music was used by saints under the Old Testament. The argument is faulty at heart. God authorized the Hebrews to use instruments of music in his worship (II Chronicles 29:25). That he has not done for

the church of Christ. Furthermore the old law has been removed, nailed to the cross of Christ (Colossians 2:14). To argue for Old Testament authority would prove too much. The Old Testament not only authorized instrumental music but incense, animal sacrifices and polygamy. Few people would want to accept all of these items in the church. A New Testament church does not worship by the Old Testament.

HISTORY TELLS US THE ORIGIN OF INSTRUMENTAL MUSIC IN WORSHIP

The first use of it in a church is attributed to Pope Vitalian of the Roman Catholic Church in the year 660 A. D. His doing so created such a furor that the practice was rejected and did not become commonly accepted until after the time of Thomas Aquinas, c. a. 1250 A. D. Joseph Bigham, *The Antiquities of the Christian Church*, London, Henry Bohn, 1850, Vol. 1, p. 315.

DOES IT REALLY MATTER IF WE USE INSTRUMENTAL MUSIC IN WORSHIP?

There is the kind of mind that is not impressed with the need to be submissive to Christ's authority. The New Testament pattern of worship means little to such people. They commonly raise the question, is it really any great thing if a church chooses to use mechanical instruments? To advance such an argument reveals a serious deficiency in their Bible knowledge and understanding.

Numerous Old Testament examples teach us that God expects us to do what he says, the way he says, for the

reason he says if we expect his blessings on our worship and service.

The rejection of Cain's sacrifice demonstrates this (Genesis 4:3-4). "By faith Abel offered a more acceptable sacrifice" (Hebrews 11:4). Paul tells us that "faith cometh of hearing and hearing of the Word of Christ" (Romans 10:17). The Genesis record tells us that Abel offered a blood offering -- by faith, i. e., as God directed. It was received of God and he was blessed. Cain offered the fruit of the ground -- that which God had not authorized. It was rejected because it was not of faith, i. e., not according to the divine directive. He substituted that which he thought should be acceptable. It was not! This lesson teaches that it is not enough just to worship, no matter how sincerely. Acceptable worship must be according to the Lord's instruction else it will be rejected. Christ's will instructs us to sing in worship (Ephesians 5:19). To add an instrument is to make the same mistake as did Cain. May we learn from his sad experience.

Remember the case of Nadab and Abihu, the sons of Aaron. These young priests offered strange fire upon the altar of incense "which God had not commanded." Fire from the Lord smote them and they perished their first day of active service at God's house (Leviticus 10:1-3). The key is found in the words "which God had not commanded." The divine instruction was that they use only fire from the perpetual fire on the great brazen altar before the tabernacle. They substituted "strange" or different fire and discovered the hard way that God meant what he said about his worship. What a fearful price they paid, but it is recorded for our learning (Romans 15:4). Here we see what has come to be known as God's law of exclusion.

When a thing is specifically commanded, that eliminates all other possibilities that men might propose. They might have reasoned that "fire is fire," that "one fire is as good as another" or that God did not say don't use fire from your campfire. They were dead wrong. Those who use the above logic regarding instrumental music make the mistake of Nadab and Abihu. Should we expect God to judge them differently?

There is the case of Uzza. When David wished to move the ark of God from Kiriathjearim to Jerusalem, he commissioned two good men, Uzza and Ahio to transport it on an ox cart. A great parade of celebrants accompanied the procession, worshipping God. All went well until the oxen stumbled and Uzza reached forth his hand to save the sacred ark from crashing to the ground. To the shock and dismay of all, Jehovah smote him and he fell to the ground dead (I Chronicles 13:7-10). Consternation swept over all. What had gone wrong in this noble and holy event? The answer is found in Chapter 15. After three months of study and reflection David said, "None ought to carry the ark of God but the Levites; for them hath Jehovah chosen to carry the ark of God, and to minister unto him . . ." "For because ye bare it not at the first, Jehovah our God made a breach upon us, for that we sought him not according to the ordinance . . . the Levites bare the ark of God upon their shoulders with the staves thereon as Moses commanded according to the word of Jehovah" (I Chronicles 15:2, 13-15).

Now the problem is evident. Their intent was good. They were sincere. But they failed to honor God by following his instructions. Their mistake has been repeated ten thousand times by those who would worship him. The

tragic case of Uzza and Ahio is written for our learning. Approach God in his appointed way. In worship he has told us to sing (Colossians 3:16). Do it and be blessed. Change the divine order at your own peril!

Think of righteous Noah. He built an ark to the saving of his house (I Peter 3:20). When God commissioned him to construct the life boat, he gave specific details. The size was to be 300 cubits x 50 x 30. It was to be constructed of gopher wood and sealed with pitch. There were to be three decks and one door. Moses tells us "Thus did Noah; according to **all** that God commanded him . . ." (Genesis 6:13-22). Judge ye, what would have been the result if Noah had presumed to make the ark larger or smaller? What if he had selected a different wood or design? Would God have blessed and saved him? Believe it who will.

"God is not mocked; for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). If we make the same mistake as did Cain, Aaron's sons, or David's men, we should expect a similar judgment from a just God. If like Noah we worship according to that which God commands, we will be rewarded for our faithfulness.

We sing praises to God without instruments for such is God's express will. It is no matter of tradition or opinion. It is a matter of faith.

This question wracked the brotherhood a hundred years ago and has now raised its ugly head again. Please, brethren, learn the lesson of the past. Don't be lead into this transgression against our holy Lord. Reject the unauthorized practice and rebuke those who promote it (Rom. 16:17). We must take our stand against this and every sinful innovation upon God's sacred worship. We can do no other. God help us!

MAINTAINING THE RESTORATION

The Restoration of New Testament Christianity is a continuing quest and goal for all who love God. Men have the tendency to forget mistakes of the past and to loose their way. History demonstrates that departures have occurred and such will continue to plague us.

Within 40 years of the time that Alexander Campbell began his work he and his co-workers had forgotten their objection to human organizations and ecclesiastical structures over the church, thus they organized the American Christian Missionary Society. In another forty years the heirs of those men had gone full circle back into denominationalism.

TO MAINTAIN THE RESTORATION

God wants us to maintain good works (Titus 3:14). Surely we should strive to maintain the noble cause of the Restoration of the primitive Church of Christ. Such will not happen by accident. It demands much thought and determined effort.

A. We must know, understand and appreciate the history of our movement. We need to be acquainted with the great men who blazed the trail before us. Not only do we need to know of their sacrifices and labors, but also the problems and issues of controversy they faced. It is

beneficial to see the mistakes they made, lest we repeat their error. A historian once noted that he who does not learn the lessons of history is doomed to repeat the mistakes of history.

To gain the above information we must read the history and biography of the Restoration. Every saint should read Earl West's *Search for the Ancient Order*; Homer Hailey's, *Attitudes and Consequences of the Restoration Movement*; and *Christians Only* by J. D. Murch. All would be blessed and strengthened by reading *The Memoirs of Alexander Campbell* by Robert Richardson; *The Life of John Smith* by J. A. Williams; *The Life and Times of David Lipscomb* by Earl West; *The Life of Elder Barton Stone* by John Rogers; *Ben Franklin, The Eye of the Storm*, by Earl West; *J. D. Tant, Texas Preacher* by F. Y. Tant; and *W. W. Otey, Contender for the Faith* by Cecil Willis. Of course, there are numerous other excellent biographies. They should be placed in church libraries, called to the attention of the congregation and highly recommended.

B. Preachers need to present sermons on the concept of and our commitment to restoring original Christianity. Our people will soon be destroyed by their lack of knowledge in this area (Hosea 4:6). Lessons are needed that tell brethren about the heroes of the faith and the price paid to bring us where we presently stand. Thus did Paul in Hebrews 11. We must help today's disciple to know the sacrifices made and the debt we owe to those who fought and won the good fight of faith (I Timothy 6:12). Buy, read, and use the classic books of Restoration sermons of men like Ben Franklin, T. W. Brents, N. B. Hardeman, and others.

C. Congregations should plan a series of lessons on

the Restoration Movement using such knowledgeable men as Earl West, J. M. Powell and Dabney Phillips.

D. Brother Bill Humble's filmstrip series *Back to the Bible; How We Got There; How We'll Stay There,* should be purchased and frequently used in classes and with new converts to help them see where we came from, how we got where we are and the necessity of sticking to God's word if we expect to get where we are going.

E. We need special indepth lectureships and workshops on Restoration History such as that conducted annually by the elders of the North Lexington Church in Lexington, Kentucky. Ideally such programs should be conducted throughout the land. Each could lay emphasis on the origins of the church in their own region.

F. We need writers to carefully research and write biographies of the great Christians of the past lest their story be lost. Likewise, we need to publish books that recount the history of the rise and progress of the Restoration Movement in the various states and in the nations of the world. The Disciples of Christ have done this for many states, but their presentations give a very slanted view of history.

G. Our schools that train preachers should include a course in Restoration History as a requirement for graduation for all such students. Just as teachers need to know the history of education, so our young men need to know their roots.

SELF-EXAMINATION

Every Christian needs to examine himself to determine if he is yet in the faith (II Corinthians 13:5). Erosion

of faith is slow, steady and at first imperceptible. By the time it is seen, it is hard to stop the destructive process. Elders need to refresh their minds as to just what it means to restore the first century church, then ask the hard question, is our congregational program loyal to that ideal? If not, what steps must we take to remedy the situation? Preachers need to carefully review their sermons and Bible classes asking, have I given adequate attention to "the old paths?" Have I taught and led the people to walk therein? (Jeremiah 6:16). Moses charged Israel to:

> "Remember the days of old,
> Consider the years of many generations:
> Ask thy father, and he will show thee
> Thine elders, and they will tell thee?"
> (Deuteronomy 32:7)

We who are heirs of those who made their exodus from the bondage of sectarianism would be blessed beyond measure if we would likewise ponder our past.

Conclusion: Hold fast to the ancient gospel. Preach it boldly. Never be ashamed of your heritage. What a tragedy if we forget and loose all that has been won by the blood, sweat, and tears of a past generation. Rather, "be ye imitators of them who through faith and patience inherited the promises" (Hebrews 6:12). Brethren, let us maintain the Restoration!

THE NEED FOR A CONTINUING EMPHASIS ON RESTORATION

One hundred eighty years ago our forefathers in the faith broke the bonds of denominationalism and planted on this continent a church fashioned according to the divine pattern found in the New Testament (II Timothy 1:13).

Our own history sadly demonstrates the truth that the second, third and following generations can forget the commitment of their fathers and eventually abandon the concept of restoration altogether. So have done the Disciples of Christ.

Each generation of Christians must be taught anew:

1. The **need** for restoration.
2. The **concept** of restoration.
3. The **value** of restoration.
4. How to **achieve** restoration.
5. How to **maintain** the restoration.

I. REASONS WHY MEN NEED TO BE REMINDED ABOUT THE COMMITMENT TO RESTORE THE FAITH

A. It is man's nature to forget great truths and events of the past. Following the deaths of Joshua and the generation "who had seen all the great work of Jehovah

that he had wrought for Israel . . . there arose another generation after them, that knew not Jehovah, nor yet the work which he had wrought for Israel . . . and they forsook Jehovah . . . and followed other gods . . ." (Judges 2:1-12). Peter wrote of a man who has "forgotten the cleansing from his old sins" (II Peter 1:9).

B. There is in man a natural tendency to compromise -- to mix truth with popular and attractive error. Like the Samaritans they fear Jehovah and serve their own gods (II Kings 17:33). John warns us not to give aid and encouragement to those who abide not in the doctrine of Christ lest we become partakers in their evil works (II John 9-11).

C. It is common for man to drift away from principles that are exclusive and unpopular. Apostasy never occurs in a night or even a year. Like a glacier, it takes years of slow steady movement before the danger or damage is realized. "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them" (Hebrews 2:1). "So then brethren, stand fast, and hold the traditions which ye were taught . . ." (II Thessalonians 2:15).

D. The reality of Satan makes it essential that we emphasize our plea. He is the great deceiver (Revelation 20:2-3) and the father of lies (John 8:44). He fathers such lies as:

"Restoration won't work."

"Restoration of a 2,000 year old church is foolish."

"The Restoration idea is divisive."

"The church will never grow if we are so strict and exclusive!"

"The church of Christ is really just another denomination."

Paul warns, "Let no man deceive you with empty words" (Ephesians 5:6).

E. Because of the average man's desire to be pleasing to the world it is vital that we hold forth our plea. Moses warned Israel, "Thou shalt not follow a multitude to do evil . . ." (Exodus 23:2). The world tends to hate Christians "because they are not of the world" and because they testify that world's works are evil (John 17:14). Weaker souls are tempted to love the sinful world and seek peace with it (I John 2:15). When they do, faith is compromised.

F. There is a tendency for people, like moving water, to seek the course of least resistance. Elders and preachers sometimes have not the courage and conviction to say **no** to a crowd that clamors for unscriptural freedom and change. Rather than stand firm and pay the price of loyalty, they let the worldly current flow through their congregation undermining truth and the divinely ordered way. J. W. McGarvey stoutly opposed instrumental music when the subject was first raised. Later he was silent on the subject. When asked why, he replied that no one would listen. They were determined to have it. So he directed his interest to other matters. Satan won the victory.

G. We must reemphasize these truths because of the pressures of the world to conform and get in line. The world resents a church that is different, that dares to stand alone, that speaks out against the world's pleasures and practices (John 7:7). They object to our unique worship, our insistance on immersion and that only those properly

baptized are saved. They dislike our non-denominational stance and our teaching on the sinfulness of promiscuous divorce and remarriage. By ridicule, insult and exclusion they seek to force us into the common denominational mold. Tragically hundreds of preachers and churches have sought the approval of the world by assimilating the ways of the world. God yet thunders, "Be not conformed to the world" (Romans 12:2).

H. Because the philosophy of the world presses against the church we must indoctrinate our people. Daily, Christians are bombarded with such destructive ideas as: "Truth is relative," "Nothing is absolute," "You can't be sure you are right and others are wrong," "Anything old is obsolete," "The Bible is not reliable," "The majority must be right," "Religion is always evolving." Such concepts weaken and eventually destroy one's commitment to New Testament Christianity. No wonder Paul warns "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men . . . and not after Christ" (Colossians 2:8).

I. Prevailing ignorance of the Word of God demands strong teaching on divine principles. Truth makes men free from religious error (John 8:32). Ignorance leaves one enslaved. Even free men in Christ can be "destroyed for lack of knowledge" (Hosea 4:6). It is hard to know and do the right thing religiously if you have never been taught the right.

J. We must reemphasize the old truths since there is a tendency for the familiar to become commonplace and even contemptible. The value of the old truths must be constantly set forth. Jeremiah said the old paths were the good ways (Jeremiah 6:26). Our great challenge is to teach the old truths and present them in a fresh and exciting

format. We must teach each new convert, and each child growing up, to love and respect the grand program of restoring the ancient order of things.

K. There is a tendency for a church to change with the changing of preachers and elders. Leaders play a vital role in shaping the life of a congregation. A church with strong, sound preaching and faithful elders will stay true to the Book. An injudicious choice of a new preacher or the gradual replacement of those elders with men of different convictions will soon redirect a congregation away from the path of righteousness. In a generation the church at Ephesus had left her first love (Revelation 2:4-5). In a matter of a few years the Galatians had been led away from the gospel Paul preached to a false Judiastic system (Galatians 3:1-2). Brethren must be taught to stick to God's Book, never allowing any man to teach them "another gospel" (Galatians 1:8).

L. Christian faith and conviction is not inherited from one's family. Faith comes only by hearing the Word of God (Romans 10:17). Each individual has to personally be born again in order to enter the kingdom of heaven (John 3:3-5). Each youngster as he grows to accountability must receive with meekness the implanted Word which is able to save his soul (James 1:21). Thus we must teach our children why we serve God as we do so their faith can be their own.

II. THE GREAT CHALLENGE BEFORE US

For some thirty years we as a people have neglected to instill those rudimentary principles of restoration in the hearts of those coming into the church. Now a crisis of

identity is upon us. Many do not know the plea. Others have grown ashamed of it. Some disciples have departed into denominationalism. Some congregations are tottering on the brink of apostasy.

We must remember our heritage and pass it on to our children. Thus Moses instructed Israel, "These words, which I command thee . . . shall be upon thy heart; and thou shalt teach them diligently unto thy children . . . then beware lest thou forget Jehovah who brought thee forth out of the land of Egypt . . ." (Deuteronomy 6:6-12).

Brethren, "Guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so-called; which some professing have erred concerning the faith" (I Timothy 6: 20-21).

Elders, preachers, let there be a continuing emphasis on restoration in your pulpit and classroom. Failure to do so could be disastrous.

FINAL THOUGHTS

As we conclude our study of the Lord's church in East Tennessee, several final thoughts are worthy of our remembrance.

1. We must never forget the value of studying history. Goethe said, "The best thing we derive from history is the enthusiasm that it raises in us." Our past is exciting; it stirs the deepest and best emotions in us as we read of our spiritual antecedents. Lord Bacon wrote, "Out of the monuments, names, words, proverbs, traditions, private records and evidences, fragments of stories, passages of books, and the like, we do save and recover somewhat from the deluge of time." A book of church history is very much like a treasure chest of family momentoes, priceless treasures that remind us of loved ones gone before. Of such value are they that we should take every caution to preserve them.

Cicero, the great statesman of Rome, well said, "Not to know what has been transacted in former times is to always be a child. . . . If no use is made of the labors of the past ages, the world must remain always in the infancy of knowledge." We grow spiritually by studying our religious history. If we learn from our studies, we can avoid a thousand previous mistakes. We can build on the accomplishments of the past rather than having to start over again in each succeeding generation.

2. Our study has demonstrated the power of an idea. Someone has written, "More powerful than a mighty arm is an idea whose time has come." When these first restorers enunciated the thought that people could and should abandon all things human in religion and go back to the Bible for their faith and practice, it is doubtful if they could imagine the success that their plea would later enjoy. Thousands of souls have been saved, lives changed, and good done as a direct result of that idea planted in human hearts.

3. We are reminded of the multiplying influence of one man or a small group. Where now some one hundred congregations populate the region, once a lone preacher began to tell his neighbors that they could be Christians without denominational ties. First one or two embraced the plea, then others until eventually thousands joined the march back to Jerusalem. Well did Daniel say that the kingdom illustrated by the little stone cut out of the mountain without human hands would become a great mountain and fill the whole earth (Daniel 2:35).

4. We are impressed by the effectiveness of gospel preaching. The gospel seed was sown by scores of faithful brethren who felt the sacred obligation to "preach the gospel to every creature" (Mark 16:15). It was and is God's good pleasure that through the foolishness of the preaching men should be saved. Traveling on horseback, enduring the elements, preaching in groves, schools, houses, and homes, they did their job, and we are the beneficiaries. It is now our duty to "preach the Word" to our generation and prepare a band of proclaimers to preach to those who will come after us.

5. We are reminded of our debt to those men of

pioneer spirit who carved a trail through the spiritual wilderness that we now travel with leisure. Most of us can hardly imagine a situation where sectarianism has total dominance over the people: no gospel preachers proclaiming the undiluted truth, no congregations worshipping after the ancient order, no Christian literature written by New Testament Christians, no Christian schools. May we not forget our debt to them.

6. We see the frailty and vulnerability of faith that can flourish in one generation of believers and perish in a few years time. Most of the congregations founded in the 1800's were lost to digression ere the century closed. Faith must be constantly nourished and strengthened. Preachers and elders must never cease to put the brethren in mind of the will of God (I Timothy 4:6). Elders especially must be alert and on guard against false teachers who would lead the saints astray (Acts 20:28-30). Only one thing is a successful antidote against error: in the words of Jesus, "The truth shall make you free" (John 8:32). The Psalmist prayed, "Strengthen thou me according unto thy word" (Psalm 119:28). No congregation or Christian will be spiritually strong in the absence of solid, sound and consistent Bible teaching. Eternal vigilance is the price of spiritual as well as political survival.

7. We are reminded to be grateful to the scores of sister churches in other places that generously supported infant churches in East Tennessee during the Period of Recovery. Most of the present congregations were helped in their early days so they could have full-time preachers, gospel meetings, and adequate meeting houses. Now that we are mature and financially strong, it is our duty to extend that same generous support to new churches in other

mission fields. It would be the grossest ingratitude for us not to do so.

8. Looking back, we see the great value of solid, reliable gospel papers to strengthen the brethren and bond them together. Middle Tennessee was fortunate to have David Lipscomb's *Gospel Advocate*. East Tennessee had no gospel journal. Counties in the middle part of the state now number their congregations by the scores, we still have only a handful of churches.

9. We are impressed by the power and influence of Christian schools. Nashville Bible School (now David Lipscomb) and Freed-Hardeman College provided an abundance of trained preachers for middle and west Tennessee. On the whole, their graduates were solid in their faith and loyal to the Restoration Plea. Young people who went to those schools had their faith strengthened, found Christian mates, and returned to bless the local churches. In the east, Johnson Bible College and Milligan College followed the train of digression. The results were just the opposite. Christian schools are a blessing to the church only if those who lead and teach in them are loyal to the Scriptures in every matter. We can never **assume** that because they once were loyal, they will always be so.

May it be the commitment of each and every East Tennessee Christian to walk in "the old paths," to love the church purchased by the blood of Christ, and ever be loyal to it.

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INDEX

A

Abbey (176)
Abbott, B. A. (161, 222)
Abbott, Gladys (489)
Abingdon College (166, 226)
Abston, Ernest (401)
Academy at Sneedville (226)
Ackerson Creek Church of Christ (405-407)
Acred (35)
Acuff, J. H. (113)
Acuff, Jasper (456)
Acuff, John (37)
Adams, Philip (375, 418, 477)
Adcock, Adam K., Kenneth, W. A., W. T. (115)
Adcock, John (115, 250)
Adkisson, R. G. (422)
Adkisson, Robert (463)
African Colonization Society (131)
African Methodist Episcopal Church (8)
Akin, Paul M. Sr. (420)
Albemarle, NC (451)
Alcoa Church of Christ (348, 349, 352, 355)
Alcoa Community (353)
Alexander, Samuel (437)
Alford, Paul Cristal (503)
Algood, A. S. Mrs. (330)
Allen, F. G. (155)
Allen, Howard (452)
Allen, James A. (284)
Allen, Jimmy (447)
Allen, John (29)
Allen, T. M. (155)
Allgood, James (466)
Allison, Gordon Jean (375)
Allmon, Norman (337)
Amanns, Carl, Cora, Frank, George, John (176)
Amas, H. B. (360)
American Christian Missionary Society (148)
Ammons, Don (355)
Anderson, Ben (476)
Anderson, Ben Hooper (320-322)
Anderson County (328, 333, 341, 344)
Anderson, Edward (494)
Anderson, Joel H. (277, 282)
Anderson, Joel H. Sr. (450)
Anderson, Joel H. Jr. (450)
Anderson, Julia Faye (320)
Anderson, Mack (401)
Anderson, Matthew D., Sarah Cason (320)
Anderson, Robert (439)
Anderson Street Church of Christ (388-389, 444)
Anderson, William M. (391)
Andes, W. (93)
Annual Cooperation Meeting (233, 235, 236)
Anthony, Lonnie (339, 343)
Antioch Church (400)
Apostolic Times (155, 158, 159)
Appalachian Evangelizing Association (323)
Archer, E. E. (513)

Archer, Ken (489)
Ard, James E. (475, 476)
Arianism (68, 71)
Arians, Socianians, Unitarians (46)
Arlington Church of Christ (413-415, 431)
Arms, Curtis (444)
Arnold, E. G. (513)
Arnold, Gene (497)
Arrowood, H. E. (513)
Arrowood, J. W. (231)
Asbury Church of Christ (416-417, 431)
Asbury, Francis (Bishop) (3, 28, 29)
Asbury's Methodists (31)
Ash County, NC (237)
Ashway Church of Christ (404, 477)
Astin, Sidney (489)
Aston, Sidney (439)
Atchley, Leon (351, 352)
Athens, TN (101, 274, 275, 277, 279, 280, 291, 308, 316)
Athens Church (55)
Ault Road Church of Christ (418-419)
Avery County, NC (373)

B

Bacon, Jeremiah (48)
Bailey, Dan (455)
Bailey family (413)
Bailey, I. V. (351)
Bailey, Kent (455)
Bailey, Russell (341)
Bailey, William A. (352)
Bain, W. C. (361)
Baird, J. Faris (463)
Baker, Andy (378)
Baker, Stanley (448)
Baker, T. E. (446)
Baker, Waymon (468)
Baldwin, John (455)
Ball's Chapel (384)
Ballinger (101)
Balls, Harvey (446)
Banner, Junior (496)
Banner, Kelly, Lola, Maggie (496-497)
Banning, Albert (420)
Baptist Church in Sinking Creek (218)
Baptist Church on Little Barron River (68)
Baptist Church on Boone's Creek (67)
Baptist Gleaner (163)
Baptist Home Missionary Society (8)
Barbourville, KY (399)
Barker, Albert S., Jacob, Martha W. Mary J., Nanie S. (211)
Barker, W. G. (87, 100, 171)
Barker, William S. (211)
Barker, Wilson Gilvan (118, 211-214)
Barnes, Donnie (385)
Barnett, J. J. (46)

INDEX

Baron, James (515)
Barr, B. J. (437, 444, 445)
Barrier, Richard (19)
Barron, Jim (328)
Barry, Alvin (411)
Bart, Bob (477)
Barton, Isaac (36)
Bascigalupo, J. C. (391)
Bass, E. Dean (393)
Bass, James C., Martha, Thomas T. (207, 217)
Bass, W. G. (313, 331, 339, 360)
Batts, Albert (297)
Baucum, Bill (337)
Baxter, A. M. (384)
Baxter, Batsell Barrett (316)
Baxter, J. S. (383)
Baxter, Jesse (108)
Baxter, Noah (109, 110)
Bays, James (237)
Bays, W. N., Rev. (148)
Beach Forest Schoolhouse (96)
Beagles, Margaret (187)
Bean Station (396, 427)
Bean Station Church of Christ (386-387)
Bearden Christian Church (169)
Bearden Church (253)
Beaver Creek (204)
Beavers, Dexter (391, 397)
Beck, James Bedford (504)
Beckett, J. M. (87, 92)
Beckett, James M., Lucy LeSouer William (216)
Beech Grove (339)
Begley, Laura (379)
Behel, Al (440)
Bell, Reed (555)
Benjamin, J. P. (140)
Bently, Ernest L., Martha, (328, 335, 337, 339, 378, 379, 426, 431-433, 480)
Benton, TN (294)
Berry, Tim (329)
Best, Frederick George (106)
Bethany College (144)
Bethel (273)
Bethel Church of Christ (216, 231)
Biblical Viewpoint (407, 497)
Big Springs (278)
Biggerstaff, E. L. (396)
Billingsley, Annie (113)
Billingsley, Ernest (476)
Billingsley, James Jr. (113)
Billingsley, Elizabeth (131)
Billingsley, James (51, 230)
Billingsley, James D. (55)
Bills (334)
Binkley, Sam (414)
Birdwell, Bobby (401)
Birdwell, J. (556)
Birge, Claude (456)
Bishop Street Church of Christ (379)
Bissinger, Hildred (363)
Black, V. P. (427)
Blake, Thomas (35)
Blazer, Howard (459)
Blevins, Benjamin Floyd (408)
Blevins, Clay N. (409)
Blevins, Hugh W. (505)
Blevins, J. B. F. (276)

INDEX

Blevins, James (94)
Blevins, Maria (205)
Blevins, Paul (363)
Blevins, Warren (408)
Blount County (106, 199, 308, 316, 318, 348, 349, 358)
Bluff City, TN (370, 487)
Bogle, Fred (334)
Bohanan, Anna (214)
Boles, H. Leo (315, 506)
Boles, James (489)
Boling, Betty Stinnett (350)
Boling, Ed (455)
Boll, Robert H. (505, 506)
Booker, Maynard (515)
Booker, Ray (508)
Booker, Roy (510, 513)
Boon's Creek (2, 87, 104, 182, 199, 212, 234)
Boone, Daniel (70)
Boone's Creek Brick Church (47)
Boone's Creek Christian Church (45-49, 182-185, 197-198, 201, 221, 224)
Boone's Creek Institute (221)
Boone's Creek Seminary (46)
Bordeaux Church of Christ (375)
Boring, John, Daisey (92)
Bowdre, Averice (349, 355)
Bowen, Celia (25)
Bowers, Ken (337)
Bowers, Paul (354)
Bowers, William G. (117)
Bowling, David A., Ruth (408)
Bowman, David (375)
Boyd, Billy Ray (459)
Boyd, E. H. (230-231, 272, 284)
Boyd, J. D. (111, 383, 384)
Boyd, Jasper, Marjorie (230)
Boyd, Robert Boll (506)
Bradfield, W. A. (427)
Bradford, C. W. (292, 293)
Bradley, Durward (495, 497)
Branam, Walter (463)
Brawner, Alexander (358)
Bray, C. G. (329)
Breckinridge, J. C. (221)
Breed, Nathan (70)
Brewer, Charles R. (397)
Brewer, G. C. (273, 474)
Brewer, Russ (356)
Brewer, Schumann (391, 422)
Bridgeport, AL (291, 292)
Briney, Alexander Campbell, Eliza Matthews (154)
Briney, John Benton (154-164, 289)
Bristol, TN (204, 211, 220, 370)
Bristol Church of Christ (89, 211, 493)
Bristol, VA (204, 437)
Broad Street Methodist Church (148)
Broadway Christian Church (164)
Broadway Church of Christ (415, 431)
Broadwell, Martin (446)
Brock, Paul (351, 513)
Brookmead Church (513)
Brooks, R. R. (278, 279)
Brother, H. M. (145)
Browlow, William G. (137)

INDEX

Brown, A. R. (251-253)
Brown, Carl (494)
Brown, J. Paul (489)
Brown, James (403)
Brown, John (441)
Brown, John T. (205)
Brown, Murray (458)
Brown, T. J. Mrs. (113)
Brown, William (53)
Brown, William A. (62)
Brownlow, William "Parson" (8)
Broyles Street Church of Christ (496-498, 519)
Bruce, Alexander Campbell (143, 144, 145, 146)
Brumbelow, W. O. (495)
Brumit, Nancy (93)
Brumit, P. (196)
Brummett, C. E. (463)
Brushy Mountain Prison (342)
Bryan, A. (333)
Bryan, Brentley, Sybil (354)
Bryant, Marvin (427, 466)
Bryson, Bob (486)
Bryson, Willie (391, 454)
Buchanan, Paul (384)
Buchanan, Robert (473)
Buck, Abraham M., Agnes Taylor (206)
Buck, Cephas B. (206)
Buck, D. M. (96, 218)
Buck, David (217)
Buck, David M. (199, 202-203, 206-208, 237-238)
Buck, David T. (206)
Buck, E. C. (171)
Buck, Ephraim C., James M., Mary Rebecca (206)
Buckner, Thomas E. (485)
Buffalo (204)
Buffalo Church (193)
Buffalo Creek (90-91, 235, 237)
Buffalo Creek Church of Christ (182-183, 184, 189, 190, 197, 203, 206, 207, 212, 216)
Buffalo Institute (87, 211-214, 226)
Buffalo Male and Female Institute (212, 213)
Buffalo Ridge Baptist Church (45, 46, 47)
Buffalo Ridge Church (2)
Bugg, David (478)
Bullards (173, 174)
Bullington, J. N. (454)
Bumbalow, Floyd (482)
Bumgardner, Walter (513)
Bundy, Roy (328, 329, 339)
Bunker Hill School House (293, 294)
Burchfield, Charlie (368)
Burden, Harry (361)
Burden, Noah (360, 378)
Burger (42)
Burgess, Roy (391)
Burkett, Tom (473)
Burner, James (404)
Burnet, Ishan (19)
Burnett, D. S. (147-148)
Burnett, John (469)
Burnett's Gap (384)
Burns, Amanda (122)

Burns, Bennie (363, 370, 397)
Burns, Filmore (122)
Burns, George, John A. (122)
Burns, Leon C. (397, 494, 513)
Burns, Martha J., Sarah, Sarah E., Susan, Tillman (122)
Burris, Dewey (473)
Burritt College (133, 134, 135, 143, 272)
Burroughs, Carson (465, 467)
Burroughs, Ed (419)
Burson, Jesse (444)
Burton, A. M. (316)
Burton, Mack (351)
Burton, Thomas (493)
Burton, Thomas H. (313)
Burton, Thomas J. (518)
Butler, Carolyn (427)
Butler, Eldridge (345)
Butler, Gains (410)
Butler, Josephine (351)
Butler, Mike (337)
Butler, Robert (444)
Buttrey, Calvin (455)
Byas, Robert (346, 388, 444)
Byrd, Herb (441)
Byrd, Herbert Jr. (356)
Byrd, Herbert Sr. (353)
Byrum, Louis (68, 69)

C

C Street Church of Christ (362-363, 370, 410)
Cable, Henry (494)
Caldwell, David (22)
Calhoun (275, 278, 279)
Caliborne County (302)
Callender, Ollie (478)
Calloway, Jim (176)
Calvary Baptist Church (148)
Calvin, John (13)
Calvinistic Baptists (18)
Cameron, Charles M. (450)
Campbell, (L.) A. (100)
Campbell, Abraham (207, 237)
Campbell, Alexander (2, 3, 16, 19, 22, 25, 46, 65, 70, 72, 73, 90, 189, 190, 220, 235, 250, 443)
Campbell, Charles M. (473)
Campbell County (339, 360)
Campbell, Isaac (227)
Campbell, J. A. (392)
Campbell, L. A. (117)
Campbell, Thomas (16, 22, 158)
Campbell, William B. (98)
Campbellism (71)
Campbellites (6, 25, 63, 93)
Cane Ridge (24)
Cane Ridge Revival (4, 24)
Canton Missouri (240)
Carl, J. M. (291, 457)
Carlisle Church (155)
Carlisle, George (437)
Carman, Paul (492, 494)
Carnes, Alexander, Mary Davis (130)
Carnes, William Davis (125, 130-135, 143)
Carolina Christian (407)
Carpenter, A. C. (476)
Carr (444, 448)

I N D E X

Carr, L. B. Jr. (359)
Carr, L. B. Sr. (416)
Carrell, Robert (337, 428, 436)
Carson-Newman College (9, 403)
Carter County (45, 90-91, 98-99, 100, 117, 193, 199, 203, 206, 212, 216, 235, 238, 362, 365, 367, 368-374)
Carter, Dorsey (473)
Carter, Jim (458)
Cartier, Marle (516)
Caruthers, Charles (445)
Case, Reel (337)
Caskey, T. W. (233)
Cass (42)
Cassel, R. B. (174)
Casteel (42)
Casteel, Barney (42)
Casteel, Dwayne (459)
Casteel, Hayes (456)
Cates, Allen (468)
Cates, Curtis (397)
Cathey, Gordon (489)
Cauthen, T. Furman (513)
Cawood, Chris (469)
Cawood, Joyce (425)
Cayler, James (354)
Cedar Hill Church of Christ (301, 333, 334, 341, 360)
Cedar Hill School (341)
Centerview Church of Christ (365-366, 499)
Central Avenue Christian Church (288)
Central Church of Christ (283, 296, 370, 456-459, 496, 505-506, 508-516, 519)
Central Ohio School of Preaching (433)
Chaffin, Cordell (446)
Chalk, John Allen (427)
Chambers, David (117)
Chambers, Harold (479)
Chandler, W. E., Georgia (443)
Channing, Len (427)
Chapel Avenue Church (488)
Chapman Highway Church of Christ (421)
Chapman, Rex, Patsy (499)
Charles, O. W. (391)
Charlotte Avenue Church of Christ (351, 352, 454, 462, 472)
Charlotte, NC (437)
Chart (264-267)
Chatatee Church (55)
Chattanooga, TN (242, 380, 436, 505)
Cherokee Baptist Church (92, 93)
Cherokee Church of Christ (515-516)
Cherokee Creek (92, 210)
Cherokee, NC (216, 451)
Washington County (193)
Cherry, Myron (482, 483, 484)
Chesser, Haskell (459)
Childhaven Home (419)
Chilton, Cleve, Johnnie (399)
Chisam, Clyde (516)
Chisholm, Stephen (356)
Christian Baptist (94, 189)
Christian Church (30, 173-175,

182, 234, 278, 512)
Christian Church in Knoxville (143-150)
Christian Conference (32)
Christian Magazine (84)
Christian Messenger (32, 36, 54, 71, 189, 234)
Christian Pioneer (200)
Christian Standard (238, 246, 252)
Christian Student Center (342, 452)
Christian Union Church (210)
Christian University (240)
Chumley, Albert, Lily (379)
Church of God (Jerusalem Acres) (9)
Church of God with Signs Following (9)
Church of God at Cleveland, TN (9)
Church of God of Prophecy (9)
Cisco, James, Margaret (403)
Claiborne County (301, 377, 379)
Clark, Heyden (333)
Clark, James (456)
Clark, Larry (467)
Clark, Pam (482)
Clark, R. Donald (482, 483, 485, 486)
Clarke, B. J. (418-419)
Claxton Church of Christ (328-329, 335)
Clay, B. F. (113)
Clay, Henry (346)
Cleveland, TN (281, 288, 290-293, 296-297, 298-299, 352, 436)
Clevenger (457)
Click, Isaac (196)
Clifton, J. F. (508)
Clinchport, VA (317, 512)
Clinton Church of Christ (300-332, 342, 346)
Cloudland High School (370)
Clough, J. S. (392)
Clubb, M. D. (278, 400)
Cluck, Eddie (455)
Coates, Eddie (451, 452)
Cobb, Charles (363)
Cocke County (108-112, 170-171, 382)
Cocolaugh, Levi (388)
Cofer, H. D. (337)
Coffee, C. C. (95)
Coffman, Burton (513)
Coil (504)
Cold Springs (273)
Cole (42)
Coleman, Bud (355)
Coleman, C. E. (272, 273, 474)
Coleman, E. C. (349, 356, 478)
Coleman, Ed (350, 454)
Coleman, J. H. Jr. (353, 357)
Coleman, J. H. Sr. (350-352)
Coleman, James (454)
Coleman, Kathleen (350)
Coleman, Millard (351)
College of Evangelists (115)
College of the Bible (226)

College Street Church (388, 502)
Colley, C. E. (333, 339, 343, 345, 403, 422, 460)
Collier, F. L. (334)
Collins, Enid (483)
Collins, Glenn (467)
Collins, Joe (487)
Collins, Willard (316, 354, 356, 493)
Collum, Earl (351)
Colombus Hill (320)
Colonel Raines (139)
Colonial Heights Church of Christ (485-486)
Colored Methodist Episcopal (9)
Colston, Charles E. (174)
Colts, Charles (497)
Columbus, OH (480)
Columbus Powell School (317)
Comer, Austin (460)
Comer Foundation (457)
Comer, Thelma (460)
Compton, Thomas D. (431, 472-473)
Compton, Viola (109-110)
Conchin, Willard (362-363, 396, 511, 517, 519)
Concord Baptist Association (5)
Concord Church of Christ (96, 179, 199)
Concord Presbyterian (24)
Condra, Jesse (401, 461, 476)
Conger, E. A. (472)
Congregations in 1941 (310-311)
Congregations in 1947 (312-313)
Connelly, Dennis (337)
Cookeville, TN (306, 320, 342, 361, 379, 402, 403, 433)
Cooley, John (466)
Cooley, N. O. (144)
Cooper, A. U. (414)
Cooper, J. C. (486)
Cooper, Joe B. (486)
Cooper, S. General (140)
Cooper, W. L. (513)
Cooperation Meetings of the East Tennessee Christians (182)
Coosawatter Church (55)
Cope, James (353, 395)
Copeland, Conrad J. (276-279)
Copeland, J. C. (504)
Corner House Church (204)
Cornersville, TN (386)
Corness, Roy Mrs. (450)
Cosby (170-171)
Cosby Church of Christ (478)
Couch, Douglas (356)
Couch, Eddie (421, 439)
Counchin, Willard (334)
Countess, J. (237)
Counts, Hugh (336)
Cowart Street Church (288)
Cowles, Robert (447)
Cox, John D. (403)
Crab Orchard, TN (296)
Craft, Eddie (363, 401)
Craig, Mack (427)
Cramer, Jim (468)
Crandull Church of Christ (276, 408-409, 493-494)
Crawford, Doyle (431, 437)
Crawford, Paul (423, 426)

Cretsinger, Jerry (401)
Cretsinger, Virgil (409, 411)
Cribb, Boyd (455)
Crinkley, John (485)
Crippen, William F. (253)
Crisp, Darty (446, 449)
Crisp, J. G. (472-473)
Crossville, TN (295-296)
Crossville Church (295)
Crouch, Charles E. (342, 391, 480)
Crouch, Curtis (473)
Crouch, Youree (396)
Crough, J. S. (392)
Crow, Jim (371)
Crumblin, Raymond (56)
Crumley, George, Ida (363)
Cullum, Will J. (275, 303-307, 462, 471, 473)
Culver Stockton College (240)
Cumberland County (321, 322)
Cumberland Gap, TN (375, 380)
Cumberland Presbyterian Church (6, 8)
Cummings, Charles (2)
Cunningham, David (337)
Cunningham, Marvin (452)
Cunningham, Oliver C. (414)
Curd, Bruce (323, 324, 410, 411, 414)
Curd, Clay (446)
Curd, Lynn (446)
Curtis, Burl (353)

D

Daddy's Creek Church (55)
Dalton, GA (296)
Daniel family (392)
Daniel, Homer (56, 454)
Daniel, Tommy (452)
Dark, Harris (456)
Daugherty, George (352)
Daughtery, W. A. (42, 43)
David Lipscomb College (276, 315, 354, 384, 435, 438, 439)
Davidson, Billy R. (494)
Davidson, Harrell (455)
Davidson, Jerry (418)
Davis, Austel, Beatrice (351)
Davis family (413)
Davis, Jim (385)
Davis, John (42)
Davis, John Jr. (106)
Davis, L. Tyler (174)
Davis, L. J. (343)
Davis, Rev. (148)
Davis, William (109)
Dawkins, Walter (355)
Dayton, TN (273, 284, 286)
Dayton Church (231)
Dean, H. M. (494)
DeBusk family (392)
Dedman, Robert (340)
DeHoff, George (455)
DeLukie, Don (486)
Demonbruen, Tony (378)
Dennis, Allen (458)
Denny, Francis (93)
Denton (196)

Denton, Anthony (40)
Denton, Don, Margaret (426-427)
Denton, J. H. (40, 113)
Denton, James I. (40)
Denton, William (92)
Derby, Tom (404, 477)
Derryberry (357)
Derryberry, Everett (408, 438)
Derryberry, J. D. (276)
DeVault, Ed (371)
DeVault, Elizabeth (46)
DeWhitt, Samuell (75)
Dickinson, Perry (138)
Dicus, A. W. (472, 473)
Diocese of Tennessee (7)
Ditzler, Jacob (163)
Doak, Samuel (2)
Dobbs, Clifford (489)
Dodd family (413)
Dodd, R. M. (174)
Dodge, Jerial (90, 96, 178-185, 234)
Dodge, Spotswood (48, 185)
Dodril, Jim (419, 431, 445, 461)
Dogget, John H. (282)
Doggett, C. C. (476)
Dollar, W. H. (396)
Donaldson, Estelle (109)
Donelson Church of Christ (395, 411)
Dooley, Edna McQuiddy (504)
Dotson, Chester (473)
Double Springs Church of Christ (379)
Dougherty, George (351)
Doust, William (150)
Douthitt, Ira A. (488)
Dow, Lorenzo (127)
Dowell (444)
Dowling, Shade (176)
Downey, Joe W. (355, 356, 357)
Downs, Leroy (449)
Draper, E. B. (414)
Draper family (413)
Drinnen, Dr. Thomas D., Anita (414-415, 422)
Drury, John (341)
Dry Creek (216)
Duggan, Thomas P. (42)
Duggan, William H. (138)
Duke, Robin (463)
Duncan (174)
Duncan, David (90, 189, 426)
Duncan, Harold, Della (422, 424, 425, 426, 430)
Dunkleberger, A. C. (278)
Dunkleman, Al (495)
Dunlap (273)
Dunn, J. W. (492)
Durham, Gary (437)
Dyer, Jerry (386, 428, 432, 435)
Dyer, Samuel J. (358)

E

Eads, Bill (332, 337)
Earson, Steve (455)
Eason, Alan (342)
East Chattanooga Church (288)
East Lake Church (288)
East Side Church of Christ (291)
East Tennessee and Southwestern

Virginia Cooperation of Christian Churches (171, 183, 197, 202, 210)
East Tennessee Christian Services (338, 415, 419, 424, 428, 464)
East Tennessee College (125)
East Tennessee Cooperation of Churches (54-55, 233-239, 218, 393)
East Tennessee School of Preaching and Missions (329, 331, 336, 337, 338, 340, 346, 349, 356, 359, 380, 386, 397, 401, 404, 412, 417, 419, 424, 427, 428, 430-437, 444, 449, 455, 459, 464, 468, 469, 473, 477, 495, 497, 499, 503)
East Tennessee State University (516, 519)
East Tennessee University (131, 134, 143)
Eastananllee Creek (75)
Eastside Church of Christ (298-299, 436, 479)
Eastview Church of Christ (479)
Eaton, Bill (461)
Eaton, Jimmy (342)
Eaves, Mack (295)
Eaves, Thomas F. Sr. (397, 428, 431, 433, 455, 459)
Eddy, Raymond (396)
Edens, Bob (401)
Edens, Docia Wiler (301)
Edens, Edgar Elijah (301-302)
Edens, Hiram (301)
Edens, Lee (302)
Edmonds, J. E. (454)
Edward, J. W. (110)
Egner, E. M. (337)
Elam, E. A. (150, 260)
Elizabethton, TN (212, 216, 277, 362, 370, 373, 410, 499, 511)
Elk Mills Christian Church (368)
Elk Mills, TN (368)
Elkins, Garland (331, 335-336, 455, 459)
Elkins, Lucille (320)
Elliott, Bill (440)
Elliott, Nancy (42)
Ellis, Elizabeth (182)
Ellis, Gilbert J. (148)
Ellis, John (49)
Ellis, Louis (68)
Ellis, R. (100)
Elsy, John (48)
Elvira, Laws (93)
Embry, W. H. (240)
Eminence College (154, 155)
Emmert, Robert (115)
Ende, Mason (391)
Englewood (42, 280)
Englewood Church of Christ (354)
Enkema, Phil (489)
Enoch, John (345)
Enoch, Lee A. Jr. (278)
Enochs, Jean (342)
Ensley, Larry, Peggy (503)
Erickson (51)
Erwin, TN (276-277, 279, 407, 496, 510, 519)
Etheridge, W. F. (278)
Etheridge, William (504, 505)

Etowah, TN (275, 278-280, 292-293)
Ettienne, Clancy (437)
Evans, H. C. (455)
Evanson, Phil (331, 339)
Ewing, Finis (6)

F

Fair, Carl (371)
Fair, Luther (363, 487, 515)
Fair, W. C. (363)
Fall, Philip S. (5)
Fanning, Boyd (56, 279, 280)
Fanning, Tolbert (8, 26, 134)
Farmer, G. W. (275-281)
Farmer, George W. (274, 400, 454)
Farmer, L. H. (472-473)
Farmer, Paul (276)
Farnham, John (463)
Farragut Church of Christ (342, 469)
Farrah, Henry (396, 485)
Farris, E. L. (446)
Feathers, Samuel E. (92)
Feathers, Wesley (363)
Fentress County (296)
Ferguson, Aaron A., Anthony McKnight, Arthur, Charles, Mary Ann (220)
Ferguson, Jesse B. (84)
Ferguson, Mrs. (438)
Ferneyhough, David (378)
Ferrell, Marion (401)
Field School House (208)
Fields, Evert (473)
Fillmore, Charles (155)
Findlay, Clyde P. (427, 430, 431)
Firm Foundation (121)
First Baptist Church in Nashville (5)
First Christian Church (519)
First Church in Knoxville (169)
First Presbyterian Church (139)
Fish, Gene, Shirley (478)
Fishers Old Field (100)
Fitch, J. W. (163)
Fitzsimmons, Charles, Virginia (122-123)
Five Cardinal Principles of the Christian Church (29)
Flannery, Emerson (342, 489)
Flats Church (382)
Flatt, Ben (320)
Flatt, Jerry (56)
Fletcher, E. J. (463)
Flor's Chapel (494)
Florida School of Preaching (435)
Flowers, Dale (455)
Fogerson, Dewey (441)
Fontenot, Derian (359)
Ford, Elizabeth, Elize, Jane, Nimrod J., (122)
Ford, John Jr. (516)
Forgety, Grady (401)
Forrest, Nathan Bedford (226)
Forsythe, Chuck (437, 440)
Forsythe, Reggs (113)
Foster, Bob, Barbara (386-387, 426, 501)
Foster, R. (22)

Foster, Robert (450)
Fountain Head (141)
Fourth Avenue Church (391)
Foust, Mary (230)
Fox, Daniel (47)
Fox, Frank (455)
Fox, Margaret, Patsy (457)
Fox, Mike (436, 459)
Frame, John R. (55)
Franklin College (134)
Franklin, Emiline (392)
Franklin family (392)
Franklin, TN (391)
Franks, C. R. Jr. (414)
Franks, Curtis T. (450, 452)
Frazier, Avery (122)
Frazier, Kenneth (391)
Frazier, Letty (121)
Freed-Hardeman College (352, 445)
Freeman, Clark (503)
French, Parker (448)
Frizzell, Ray Jr. (489)
Fudge, Bennie Lee (384)
Fugate, Jackie (379)
Fulford, Hugh (425, 502)
Fuqua, Dwight (391)

G

Gage, Gary (414)
Gainer, J. M. (413, 414)
Gainesboro Church of Christ (322)
Gaither, J. B. (321, 322, 476)
Galloway, Joe (412)
Galloway, Joe E. (391)
Gamaliel (68)
Gantt, W. G. (411)
Garland, Johnny (404)
Garner, H. E. (341)
Garner, J. C. (459)
Garner, J. F. (106)
Garner, Raymond E. (480)
Garner, Ted (361)
Garvin, James (131)
Gary, James (463)
Gary, Jim (328, 375)
Gatlinburg Church of Christ (479-481)
General Assembly of the Cumberland Presbyterian Church (6)
General Conference of the Methodist Episcopal Church (28, 29)
General Convention of the Christian Churches (148)
Gentry family (392)
Gentry, Lee Ray (393)
Gentry, Mark, Vance (409)
Gentry, W. Fred (414)
Gentry, W. O. (333-334)
Gibboney, John, Wanda (456, 458)
Gibbs, G. F. (111)
Gibbs, Nora (386)
Gibbs, S. A. (337, 418, 423)
Giddens, R. M. (241)
Giles, G. T. (448)
Giles, John (449)
Giles, W. G. (330)
Gill, James (426)
Gillam, Virgil (401)
Gillen family (392)

Gilliam, Margaret Ellen (301)
Gilliland, Foy (351, 353)
Gilmore, Ralph (446)
Giselbach, Brian (378)
Gist, Joseph (70)
Glaze, Hugh (375, 459)
Glaze, Randal (458)
Glenn, Cleve (454)
Glenn, Howard (396)
Glenn, J. C. (456, 459)
Glimpses of Yesterday's Lights for Tomorrow (260)
Glover, Duane (476)
Gnann, Ralph Jr. (516)
Godby, W. B. (222)
Goddard, Roy L. (359)
Goddard, Sam (473)
Golden, Arthur (351)
Goldman, George, Sara (428, 433, 434)
Goodpasture, B. C. (316, 397, 403)
Goodson (204)
Goodson Christian Church (211)
Goodson Church (220)
Goolsby, Walter (467)
Gordon, J. E. (173-174)
Gospel Advocate (241, 242, 243, 245, 272-282, 284, 307, 474)
Gospel Preachers in 1899 (260)
Gospel Witness (321)
Gourley, Bob (508)
Gourley, Joanna (197)
Governor Harris (138)
Graham, Alexander (235)
Graham, Bob (426)
Graham, D. P. (328)
Graham, S. J. (150)
Grainger County (396, 427)
Grandy, Walter (422-423, 426, 501)
Granny White Church of Christ (411)
Grant, Henry (32)
Graves, George W. (274)
Gray, Ira (489)
Gray, James (Frank) (443)
Gray, Preston (246)
Graysville, TN (273, 294, 296)
Greasy Cove (212)
Great Revival of the West (3, 6)
Green, Charles (109)
Green, Earl (111)
Green, H. C. (495)
Green, Isaac (108, 111)
Green, J. H. (109)
Green, Robert (110, 111)
Green, Sara (108)
Green, Swan (110, 111)
Green, W. R. (109)
Green, William (456)
Green's Lake Road Church of Christ (380, 436)
Greene County (383, 388, 390, 392, 510)
Greene, H. C. (403)
Greene, Howard (351)
Greene, Jimmy (403)
Greeneville Church of Christ (390-391, 396)
Greeneville, TN (388, 444)
Greeneville, NC (335)

Greer, Douglas (444)
Greer, Haliburton (497)
Greer, James R. (474, 475)
Greer, John W. (176)
Gregg family (392)
Gregory, V. E. (310, 488, 489)
Gresham, Dennis (437)
Gretsinger, Jerry (396)
Grey, Bob (176)
Grider, A. C. (459, 463)
Griffin, Albert (455, 461, 468, 473)
Griffin, Bill (454)
Griffin, Ulmont (473)
Griffith (122)
Griffith, John E., Mary L., Nancy (121)
Griggs, Ernie (333)
Griggs, Jack (355)
Grimsley (187)
Grimsley Community (295)
Grindstaff, John (117)
Grisham, George (48)
Grisham, George E., John F., (118)
Grissom, Bonnie, Iva (330)
Groomes, Daniel, Sarah, Easter, Harriett, Jesse (119-122)
Grosnel family (392)
Grubb, Burl (351, 352, 359, 448)
Grubbs, Burt (362, 363)
Grundy Street Church (320)
Guinn, Roxie Baugh (290)
Gun Town Church of Christ (401)
Gun Town Community (400, 401)
Gunn (68)
Guntown Church (278)
Gurley, Al (379)
Guthrie, E. W. (473)

H

Haas, Kenneth G. (363)
Hafferty (29)
Haggard, David (31)
Haggard, Rice (16, 29, 31)
Halbert, Lucinda (154)
Hale family (392)
Hale, N. R. (146)
Hale, S. K. (392)
Hale's Chapel (212, 220, 223, 238)
Hall, A. L. (145)
Hall, John, Faye (410)
Hall, Maurice (357)
Hall, Newton R. (143, 144, 145)
Hall, S. H. (276, 278)
Hall, T. A. (334)
Hall, Timothy (513)
Hallford, William (287)
Halls Church of Christ (415)
Hallum, Nell (174)
Hamaker, J. D. (171)
Hamblen County (308, 395)
Hamby, Clifford (473)
Hamilton County (245)
Hamilton, Leland (489)
Hammner, Raymond, Nina Mae (410)
Hammons, Bill, Cross, Janie, June, Ruth (410)

Hampden Sydney College (2)
Hampton (212)
Hampton, Leonard (372, 373, 374)
Hampton, Leonard B. (365)
Hancock County (166-168, 226, 301-302, 396, 398)
Hand, Samuel (64)
Hane family (392)
Hanks, Henry C. (173, 174)
Hanna, Clark (351)
Hannah, John A. (106)
Happy Haven Chrildren's Home (402, 403)
Hardeman, N. B. (513)
Hardiman, Edna (301)
Harding College (447)
Hardy (291)
Hare's Creek Church (55)
Harless, Dan Jr. (342)
Harmon Church (276)
Harper, E. R. (354, 506)
Harrel, Hicklin (343)
Harrell, Edwin (519)
Harrell, Elmer (463)
Harriman, TN (173-175, 276)
Harriman Church of Christ (331, 341, 431, 460, 462-465)
Harris family (413)
Harris, George W. (444, 446)
Harris, John (346, 427)
Harris, Stanley B. (446)
Harris, Trindle (355)
Harrison, Glen (409)
Harrison, Glenn (367)
Harrogate Church of Christ (379-381)
Harrogate, TN (377, 437)
Hart (99)
Hart, L. E., L. M. (337)
Hartsell, I. W. (194, 195, 196)
Hartsell, Isaac (92)
Hartsell, Isaac W., Jacob, Nancy, William (210)
Hartsell, N. L., Rebecca (93)
Hartsell's Mill (92)
Harwell, Harry (450)
Hatcher, Abram W. (485)
Haw, James (31)
Hawkins County (400)
Hawkins, Harriet (333)
Hawkins, James Sr. (346)
Hawkins, Raymond (356)
Hayden, Rev. (38)
Hayes, Elizabeth (68)
Hayes, Rebecca (93)
Hayes, Tommy (426)
Haymaker, Clifford (454)
Hayner, Larry (461, 466)
Haynes, E. (145)
Haynes, Jasper (109)
Haynes, Thomas (341)
Headdon, Bill (386)
Headrick, Charles (117)
Headrick, Ed (355-356)
Healea, Dale (401)
Healea, Steve (401)
Hearn, Andy (391, 396)
Hearn, Roy J. (455)
Heaton, William (358)
Helenwood (272)
Helenwood Church (475)

Hemstead, H. C. (251)
Hendersen, Worth (345)
Henderson, Don (337)
Henderson, TN (445)
Hendon, Juanita (333)
Hendricks, Troy (359)
Hendrix (390)
Hendrix, Arlin (455)
Hendrix, John (98)
Henley, Ralph (56)
Henry, Patrick (179)
Henry, Perry (426)
Hensley family (392)
Hensley, Hershell (467)
Herald of Gospel Liberty (31)
Herald of Truth (342, 440, 468)
Herren, Carlos (332)
Herren, Herman (332, 423)
Hickey, Roscoe, Tom (471, 473)
Hicks, Clinton (455)
Hicks, Freeman (463)
Hicks, Olan (463)
Higgins, Mary (122)
High Rock Bible Camp (490, 495)
Highland View Church of Christ (333-338, 425, 433, 477)
Highland View School (333)
Highpoint, NC (437)
Hill, Abner (68, 131)
Hill, Albert L. (473)
Hill, Isaac A. (174)
Hill, John (100, 471, 473)
Hill, Oliver (438)
Hill, Oliver W. (282)
Hill, Tom (441)
Hillbrook Christian Camp (422-424, 428, 436)
Hilliar, Ann (121)
Hillsboro Church of Christ (383, 395)
Hinds, J. C., Rella (113)
Hiner, R. (163)
Hinkel, Hezekiah (48)
History of the Reformation in Tennessee (52)
Hocker Female College (155)
Hodge, Brownlow (370)
Hodge, Ellis (396)
Hodge, Frank (385)
Hodge, Pierce, Judy, Rhonda (370)
Hodge, William (22)
Hofft, Philip (145)
Hogg, Jerry, Ann (375, 417, 426, 449, 455)
Holder, Charles (273, 291, 455)
Holland, Harold (473)
Holland, J. Spencer (110)
Holland, John (463)
Holsclaw, Bertha (370)
Holsclaw, Ernest, Fred (363)
Holston Baptist Association (3, 45, 179)
Holston Conference of Methodist Churches (3, 141)
Holt, A. C. (443)
Holt, Alvin (299, 361, 377)
Holt, Buford (56, 299, 467)
Holt, Charles A. (334)
Holt, E. C. (438)
Holt, M. F. (346)
Holt, William (444)

Holt, William A. (422)
Holton, A. R. (494)
Holtswarth, Ed (356)
Honeycutt, Chester (456, 459)
Honeycutt, Darrell (516)
Hood, E. C., Rev. (148)
Hoover, Ed (340)
Hoover, Ernest H. (505, 506)
Hopson, Winthrop H., Dr. (150)
Hopwood, Josephus (87, 166-167, 213, 223-224, 225-299, 243)
Hopwood, Permilla Fox, William C. (225)
Horn, Terry Sr. (422)
Hornbaker, Stan (426)
Horse Creek (237, 238)
Horton, Floyd (511)
Horton, J. H., Eula (345)
Hoss, Hubert (516)
Hoss, John V. (48, 184, 185)
House, Fred (455, 458)
Howard, Ed (236)
Howard, Edward (346)
Howard, John R. (200)
Howard, Obediah (70)
Howard, Sonny (345)
Howard, V. E. (427)
Hoyle, Sam (176)
Huber, Frank II (425, 426, 430, 501)
Huckaba, Tom (431, 452)
Hudgins, Raymond (494, 497)
Hudgins, Simuel J. (473)
Huff, Boggs (313, 360)
Huff, Charles, Rosalee, David, Rebecca, Robbie (378-379, 381, 398-399, 428, 436-437)
Huff, E. J. (345)
Huff, Robert (419)
Huffard, Elza (363)
Huggins, Joe, Malinda (426, 434)
Hughes, H. M. (334)
Hull, Hope (22)
Humphries (183)
Humphries, Molly (46)
Hunnicutt, Chester (454)
Hunt, Jesse (48)
Hunter, Ivory (388)
Hunters School House on Cherokee (194)
Huntsville, AL (398)
Hurst, G. B. (448)
Huskins, John (171)
Huston, Hoyt (336, 337, 339, 375)
Hutcheson, Carolyn (467)
Hutchins, Anna (93)
Hyberger, Franklin (56)
Hyche, Ken (489)
Hyden, Jacob (92)
Hyder, Samuel (194)
Hyeder, Jacob (193, 194, 195)

I

Independent Christian Churches (115, 229)
Ingram, Haskell (459)
Insell, Jerald (423)
International Bible College (435)
Ireland, James (197)
Irick, David (499)

Irick, Delmer (363)
Irons, Tommy (331, 340)
Irvin, J. A. (113)
Isenburg, Arthur (359)
Isenburger, Daniel (48)
Iser, Alexander (6)
Island Home Church of Christ (420-421)
Iverson, Don (437, 455, 459)

J

Jack, Houston, N. G. (43, 147)
Jackson (388)
Jackson County (320-321)
Jackson family (392)
Jackson, Stephen (94)
Jacobs, Ferris (471, 472)
Jameson, Ivan (401, 403)
Jamestown (295-296, 321)
Jarrell, W. A. (163)
Jarves, Captain (166)
Jasper Church (231)
Jasper, TN (424, 436)
Jefferson City Church of Christ (342, 396, 403-404)
Jefferson City, TN (451)
Jefferson County (403)
Jellico, TN (336)
Jenkins, John Sr. (416, 417, 448, 455)
Jenkins, Kenneth (482)
Jennings, Bob (467)
Jerkins, E. Ray (486)
Jernigan, Mark (426)
Jernigan, Tom (423)
Jeter, Jeremiah (188, 189)
Jetter, Fred (346)
Jinkerson, Dennis (404)
Johnson, Andrew (187)
Johnson, Ashley Sidney (106, 115, 149, 156, 164, 249-258)
Johnson, B. L. (392-393)
Johnson, Barbara (249)
Johnson Bible College (115, 164, 176, 246, 249-258, 287, 301, 308)
Johnson City Church (87, 220, 277, 278-279, 318)
Johnson City, TN (204, 226, 243, 247, 276, 283, 301, 316-317, 323, 351, 353, 362, 382, 393, 370, 496, 504, 506, 508, 515, 511-512, 518-519)
Johnson County (94-95, 245, 276, 368, 405, 408, 410)
Johnson, E. A. (176)
Johnson, Eston (396, 404)
Johnson family (392)
Johnson, Forrest (454)
Johnson, Jack (331, 465)
Johnson, Jacob (53)
Johnson, John (450)
Johnson, John H. (414)
Johnson, John T. (101, 102)
Johnson, L. (393)
Johnson, Louis (328)
Johnson, Richard (102, 358)
Johnson, T. D. (334)
Johnson, T. D. (Jack) (425)
Johnson, W. E., William H., Elizabeth, Orphea Ann (94)

Johnson, W. R. (337)
Johnson's Quarterly (252)
Jolly, John (472)
Jones, Abner (16)
Jones, Alvin (238)
Jones, Carl C. (472-473)
Jones, Edwin (428, 435)
Jones, Horace (510, 513, 516)
Jones, Isaac Newton (52, 53, 58, 64-65, 72, 181)
Jones, J. Ed (513)
Jones, J. A. (467)
Jones, James (110)
Jones, Jonas R. (395-396)
Jones, L. B. (454)
Jones, Rees (52, 58, 61-66, 71, 75, 76)
Jones, Ronnie (515)
Jones, Sandy E. (78)
Jones, Terry (411)
Jones, William (52, 61-66, 71, 356)
Jonesboro, TN (213, 317)
Jonesboro Christian Church (118)
Jonesboro Church of Christ (212, 406, 517-519)
Jonesboro Whig (181)
Jordan, J. B. (331, 339)
Jordan, William Dr. (131)
Judd, James D. (363)
Judkins, James (341)
Justice, Victoria (109)

K

Karns Church of Christ (335-336, 386, 422-432, 500-502)
Karns Young World (427)
Karraker, Doyle A. (416, 418, 431, 448, 455)
Keavey, KY (512)
Keckly, Gary (440)
Keeble, Marshall (344-345, 348, 353)
Keen, M. R. (337)
Kegley, W. H., Ada (496, 497)
Kegley, Wade (369, 510)
Keith, Barney (455)
Kelly, Douglas (410)
Kelsey, Gary (331)
Kelsey, O. E., Rev. (148)
Kendrick, J. B., Whiz (328)
Kennedy, T. H. (492)
Kennie, George (452)
Kentucky Christian Education Society (154)
Kentucky University (226)
Kershner, F. D. (247)
Kidd, Ralph (476)
Kidwell, C. T. (448, 457)
Kidwell, Paul (56)
Kilday, Paul (355-357)
Kilpatrick, R. F. (299)
Kimball Church (424)
Kimball Church of Christ (436)
Kimball, W. D. (463)
Kimberlin Heights, TN (301)
Kimbro, Jason, Becky (375, 399, 401)
Kimbrough (167)
King, C. C. Sr. (505)
King, Charles E. (383, 454, 456-

457, 489)
King, Charlie (310, 463)
King, Don (473)
King, Ralph (467)
Kingsport (316)
Kingsport, TN (316, 370, 485, 488, 499)
Kingston Church of Christ (342, 460, 465-467, 469)
Kingston, TN (469)
Kinser, T. K. (392, 393)
Kinslow, Ray (333-334)
Kirk, Michael, Jane (331, 340, 375, 427, 468)
Kirkland, George, Mary Jane Willocks (358)
Kitzmiller, Mary Jane Taylor (205)
Knight, Bill (431)
Knight, Harold (463)
Knox County (115, 169, 176-177, 251, 413, 416, 418, 420-421, 430, 438, 443, 446, 448)
Knox, Henry (125)
Knoxville, TN (253, 258, 274, 277, 282, 287, 308, 316, 341, 342, 344, 348, 350, 386, 395, 413, 416, 423, 438, 443, 469, 479, 508-509)
Knoxville Christian School (428)
Knoxville Church (145, 147, 280-281, 284)
Knoxville Female Academy (125)
Knoxville Gazette (124)
Knoxville Whig (8, 137)
Kodak Community (477)
Kurfees, M. C. (163, 273, 274)

L

Lafever, James (416)
LaFollett family (392)
LaFollette (282)
LaFollette Church of Christ (342, 360-361)
LaFollette, TN (377)
Lake City Church of Christ (339-340, 342)
Lake City, TN (339)
Lamar, Claude Jr. (414)
Lamar College (229)
Lamb, Eugene (446, 447)
Lambert, Jeremiah (3)
Lambert, O. C. (439)
Lancaster, Mabel (330)
Land, Willie Mae (345)
Landis, Gene (487)
Landreth, Charles (386)
Lane, Sterling (462)
Lane, Tidence (2)
Langford, Jerry (414)
Langley, Russell (469)
Lankford, Wayne (449)
Lantana Church (295, 321)
Largen, R. A. (276)
Larimore, T. B. (149)
LaRue, Morgan J. (154)
LaRue, Sarah Eleanor (226)
Last Will and Testament of the Springfield Presbytery (24)
Laugh, Nancy (75)
Laurel Avenue Church of Christ

(281-282, 316, 341, 350, 395, 413, 420-421, 438-441, 443, 469, 479, 508)
Laurel Fork Church of Christ (367)
Laurel Springs Christian Church (170)
Lawing, Doc (496)
Lawrence County (302)
Lawrenceburg, TN (301, 379)
Laws, Amanda (108)
Laws, D. H. (109)
Laws, James, John, Sara (108)
Laws, Roy A. (110, 111)
Lawson, Dr. (106)
Lawson, J. Monroe (382)
Lawson, J. M. (310)
Lawson, James M. (473)
Lawson, K. B. Dr. (358)
Lawson, L. R. (115, 144, 250)
Lawson, Monroe (391)
Laxson, Jerry (336, 437, 459)
Lea, Bob (456)
Lea, M. W. (403)
Leach, Catharine (93)
Leach, Malcom (393)
Leach, J. G. (196)
Leas, M. W. (395)
Lebanon Church of Christ (379)
Lebanon, TN (502)
Lebou, Mary M. (145)
Ledford, Herbert (354)
Lee, Cordell (340, 386-387, 398)
Lee County (301)
Lee County, VA (380)
Lee, Irvin (383)
Leek, Tommy (467)
Leeth, William A. (444, 445)
Leffeteller, Gordon (359)
Leggette, Leonard (455)
Leggitt, W. T. (337)
Lemmons, Charles G. (56, 334, 459, 472-473)
Lemmons, Willie J. (356, 363, 480)
Lenoir City, TN (282)
Lenoir City Church of Christ (350, 453-455, 465)
Leonard, Bruce (401)
Level Green Christian Church (512)
Lewis, Connie (504)
Lewis, Jim (436)
Lewis, William (446)
Liberty Church (94-95, 204)
Liberty Church of Christ (106, 144)
Liberty Hill (280)
Liberty Hill Church (42-44)
Liberty Hill Knoll (42)
Liles, Terry (363)
Lilley, Claude, Tom (516)
Lillie Dale Church (276)
Lilydale Church of Christ (496, 510)
Limestone (204)
Lincoln Memorial University (377, 380)
Linden Street Church (156)
Lindsey, Kenneth (456)
Linker, James (171)
Lipe, David (435)

Lipscomb, David (8, 241, 242, 243, 245, 260, 305)
Lipscomb Lectures (308)
Little, Fred (274, 275)
Lively, Smith M. (453, 454)
Livingston, TN (305)
Lloyd, Clarence (492)
Lochamy, Joe (337)
Locke's Branch Church (320)
Locust Grove (100)
Locust Street Church of Christ (317, 504-508)
Logan, William (70)
Lone Oak Church (216, 511-512)
Long, Bill (331)
Longshore, A. L. (341)
Longworth, Carl (446)
Longworth, Clemons, Bessie (379)
Lord's Way (322)
Loudon County (453)
Louge, Sam (453)
Louthan, Roy, Ollie Estep, Bob (302)
Love (94, 196)
Love, Jacob, Ike, James Madison, John R., Will (171)
Love, Jess, Margaret (333-334, 341)
Love, M. (237)
Love, Madison (199)
Love, Matison (106)
Love Station Church of Christ (497)
Lower East Tennessee Cooperation (71)
Lowry, E. A. (273)
Lusk, Fred (415)
Luther, Martin (13)
Lynchburg College (228)
Lyon, Sarah (211)

M

Maberry, C. D. (337)
Macon, David (452)
Madden, L. (145)
Maddox, Noel (456)
Maddox, Robert (418)
Maddren, Dr. (106)
Maddron, L., Aney (170)
Maddron, Lawson (108)
Madisonville Church of Christ (354-355)
Magnolia Bible College (435)
Malherbe, Abe (486)
Malone, Bill (345)
Malone, Othur (469)
Manchester College (135)
Mangrum, Lawrence (454)
Mann, Syd (501)
Manning, Persey (331)
Mannon, C. E. (335)
Mansell, Robert (51)
Manuel, Bill (409)
Manuel, Dan (408)
Map (270-271, 520)
Market Hall (281)
Marlowe, James (473)
Marshall County (304)
Marshall, Murray (459)
Martin (456)
Martin, Elkanah (223)

Martin, George (106)
Martin, Robert (513)
Martin's Academy (2, 118, 213)
Maryville, TN (199, 282, 436, 503, 509, 513)
Maryville Church of Christ (318, 348, 350-351)
Mascot Church of Christ (342)
Mascot Community (416, 427)
Mason, Bernard (489)
Mason, W. T. (334)
Massey family (395)
Massey, Jobey (385, 478)
Master, S. H. (512)
Mattern (99)
Matthews, James (418)
Matthews, James E. (54)
Matthews, Paul (56)
Mattock, William (34)
Maupin, Rebecca Hilbert, Willis (221)
Maupin, William Conrad (48, 87, 171, 221-224)
Maxwell, M. G. (345)
May, Elizabeth (93)
Maynard, Horace (139)
Maynardville Church of Christ (427, 500-503)
Mayne Williams Library (279)
Maysville Church of Christ (379, 398)
Maysville, GA (296)
McAdams, Val (467)
McAllister, Ben, Minnie (330)
McAmis, Jack (331, 337, 497)
McCash, I. S., Emily (121, 122)
McCaslin, B. W., Phillips (390-391, 395)
McClellan, William D. (486)
McClever, John (106)
McCluen, W. D. (463)
McClung, Robert (446)
McClure, K. V. (394)
McCluskey, William (346)
McCollough, Bob (463)
McCollum, R. E. (444, 445)
McConnell, Roy (328)
McCorkle, E. S. (505)
McCoury, Lila (370)
McCown, Mary Hardin (260)
McCoy (174)
McCoy, Blanche (174)
McCready, Robert A. (359, 396, 426)
McDaniel, J. D. (146)
McDaniel, T. P., J. D. (144-146)
McDonald (393)
McDonald Drive Church of Christ (443-445)
McDowell, George (377)
McElroy, Jack (513)
McElvee, W. E. (38)
McElwee, Sally (35)
McGaha, James (385)
McGaha, Jim (401)
McGahee, Mike (455)
McGarvey, J. W. (20, 159, 163, 167, 226, 257)
McGary, Austin (121)
McGhee, Jack (437, 440)
McGhee, Pat (440)
McGill, James (331)

McGready, James (3, 4, 6)
McInteer, Jim Bill (356)
McIntosh family (392)
McInturff, Daniel (194, 195, 196, 199, 202, 205, 218-219, 237)
McKamey, Herchel (502)
McKay, Graham (336, 337)
McKenzie, Bob (503)
McKenzie, Roger (452)
McKinney, Marshall, Ted (56)
McKissic, Caroline (121, 122)
McKissick, J. R. (414)
McKnight, Mid (459, 486)
McKnight, Ralph (452)
McLaughlin (418)
McLean, Archibald (253)
McMinn County (42, 51, 75, 101, 245, 279, 280, 291, 308, 316)
McMinnville, TN (135, 398)
McNabb, William (51)
McNew, Fate, Della (377)
McNew, Roy (375, 378, 476)
McNew, Ulys, Zula (377)
McPherson, W. B. (488)
McQueen, Reford (409)
McTeer, Jim Sr. (354)
McVey, Chessal, Danny (401)
Meadow Fork Church (62)
Mechanical Music in Worship (510)
Medearis, Frank (488-489, 506, 508)
Medearis, William (492)
Medford, Tim (340)
Mee (51)
Mee, Joseph (34)
Meek, David (444-445)
Meeks, Elizabeth (28)
Mees (173)
Meigs, R. J. (64)
Melungeons (166)
Memphis School of Preaching (435)
Mengle, Mary Elizabeth (206)
Merritt, Bill (431)
Mester, George (423, 426, 501)
Methodist Episcopal Church South (7, 8, 207)
Meyer, Jack Sr. (414)
Middlesboro, KY (375, 377, 451)
Milam, Kelly (441)
Mill Creek Baptist Church (68-71)
Mill Creek Christian Church (51)
Millard, Alice Morrell (201)
Millard, Samuel Harrison (92, 96, 100, 171, 191, 199, 201, 204, 207, 208, 211, 218, 237, 238)
Millard, Samuel T. (205)
Millennial Harbinger (73, 98, 190, 206, 235)
Miller, A. B. (154)
Miller, A. J. (109)
Miller, Andrew (109)
Miller, Bob (516)
Miller, C. W. (163)
Miller, Grady (561)
Miller, J. P. (171, 203)
Miller, Jacob (48)
Miller, James (45-49, 87, 90-91, 179, 182-183, 189, 197, 201, 234-235)
Miller, John Cain (251)

Miller, Lonas (458)
Miller, Luke (348, 352)
Miller, M. B. (317, 323, 511-512)
Miller, Sanford (405)
Miller, Thomas (51)
Miller, Wayne (437, 494)
Miller's Chapel Church of Christ (386)
Millersbury Church (155)
Milligan College (90, 203, 213-214, 227-228, 243, 246-247, 258, 301, 308)
Milligan, Robert (226-227)
Milstead family (413)
Mingle, J. D. (495)
Minks, John (94)
Minton, Meryl, Nell (375)
Minute Minder (510)
Missionary Baptist Church (251)
Missionary Society (260)
Mississippi Avenue Christian Church (156)
Mitchel, E. E. (331)
Mitchel, Jerry, Iva (330)
Mitchell, Jack (451)
Mitchell, Mike (467)
Mitchell, T. J. (463)
Mizer, Bobby (459)
Monroe County (456)
Moody, J. B. (163)
Moonahan family (392)
Moneyham, Carl (109)
Moore, Alva (467)
Moore, Arnold (396)
Moore, Bobby G. (391)
Moore, Darrel (513)
Moore, Darrell (56)
Moore, E. D. (36)
Moore, Glenn (461)
Moore, Johnny (337)
Moore, Kevin (437)
Moore, Leander (420, 440-441)
Moore, MacArthur (346)
Morgan County (279, 460)
Morgan, W. E. (454)
Morris, Leonard (458)
Morrison, Eloise (390)
Morristown Church of Christ (379, 395-399)
Morristown, TN (282, 308, 316, 382, 451, 509)
Moser, T. L. (147)
Moss, Dennis (411)
Moss, Royster (459)
Mount Olivet Church (510)
Mount Pleasant (100)
Mountain City Church of Christ (410-412)
Mountain City, TN (323, 405)
Mountain Mission School (229)
Mountain, Ula (375)
Mountain View Church of Christ (370, 468, 487)
Mowery, E. H. (337)
Mowery, Erb (336)
Mowery, Glenn D. (422, 426)
Mowry, Clyde (458, 459)
Mt. Olive Methodist Church (293, 294)
Mt. Olivet (383)
Mt. Olivet Church of Christ (392-394)

Mt. Pleasant Church of Christ (108)
Mudpuppies (6)
Mulkey, Isaac (2, 36-37, 52-54, 58, 62, 67-68)
Mulkey, John (2, 51, 52, 54, 58, 63, 67-73, 75)
Mulkey, John Newton (2, 68, 75-78, 80)
Mulkey, Jonathan (36, 67, 72)
Mulkey, Nancy (63, 67)
Mulkey, Philip (2, 67, 68)
Muller, George (253)
Mullins, Louise (446)
Murphy, J. Clifford (454)
Murray (333, 359)
Murray, Catherine (333)
Murray, Michael (467)
Muse, Eddie (455)
Musick, J. J. (217)
Myers, Millard (426)
Myers, T. M. (148)
Myhr, Andres Ivarson (238, 240-248, 260)
Mynatt, A. L. (333-334)
Mynatt, Bruce (337)
Mynatt, Jess H. (333-334)

N

Nance, Charles R. (416, 417, 448)
Nance, R. A. (337)
Nash, Jim (332)
Nashville Bible School (272-273, 474)
Nashville Christian Institute (344-345)
Nashville, TN (240, 307, 317, 349-350, 361, 375, 383, 395, 411, 454, 457, 462, 472, 479, 488)
Nation of Liberia (131)
National (Negro) Baptist (8)
Neal (413)
Needham, Wendel (56, 354, 356, 459)
Neil, J. B. (450)
Nelson, D. E., Dr. (150)
Nelson's Chapel Church of Christ (308, 316, 358, 359, 508)
Neudlous, A. (344)
Neville, Professor (226)
New Harmon Church (494)
New Lights (26, 63, 70, 188)
New Prospect Church of Christ (301, 379)
New River (272)
New Salem (320)
New York Avenue Church of Christ (333, 341-343, 345, 346, 360, 403, 460)
Newberry, David (440, 441)
Newberry, Norman (404)
Newbill, L. J. (452)
Newcomb, Wayne (377, 418)
Newell (218)
Newport Church of Christ (382-385, 396)
Newport, TN (278-279, 382, 383, 384)
Newton, Isaac John (71)
Nicholas, G. W. (331)

Nichols, Gus (427, 506)
Nicks, Billy (328, 329, 335-337, 397, 425, 426, 428, 433, 434, 455, 459)
Nicks, Tommy A. (494)
Nine Mile Creek (106)
Niota, TN (274-278)
Nipper, Joe (56)
Nixon, Francis (446)
Noblet, J. C. (459)
Norris, Billy (310, 341, 348-352, 382, 397, 439, 443, 513)
Norris, Nola (333)
North District Association of Baptist Churches (19)
North Fork Church (182, 234)
Northeast Bible Correspondence School (490)
Northeast Church of Christ (370, 488-491)
Northeast Preschool (490)
Norton, Herman (238, 243)
Norwood Church of Christ (342, 446-447)
Nowlin, J. Edward (56, 111, 281, 308-309, 312-313, 315-319, 323, 352, 353, 362, 365, 382, 385, 394, 397, 410, 508-509, 511-513, 517-518)
Nunly (456)
Nunn, Danny (466-467)

O

O'Dowd, John (352)
O'Guinn, W. W. (450)
O'Kelly, James (3, 16, 22, 28-32)
O'Neal, Robert, Rosie (330)
O'Neil, Charlie, Charlene, Virginia (354)
Oak Ridge, TN (328, 333, 341, 360, 403, 425, 433, 460)
Oakes, Eugene (487)
Ogle, Angie (478)
Old Bethel Congregation (230)
Old Concord Church (207)
Old Fort Church of Christ (119-123)
Old Lebanon Church (29)
Old Lights (25)
Oliver, Professor (341)
Oliver, R. C. (363, 513)
Oliver Springs Church of Christ (342)
Oneida, TN (272, 321)
Oneida Church of Christ (431, 432, 433, 474-476)
Orange Presbytery (22)
Orr, Jackson, Hetta, Rebecca (93)
Osborne, Narcissas (496)
Ostella Community (304)
Otey, W. W. (159, 163, 289)
Overton, Basil (418)
Owen, W. H. (455)
Owenby, Lonnie, Agnus (478)
Owens, Alfred (35)
Owens, Leonard (459)
Owens, William J. (37)
Owings, F. D. Mrs. (113)
Owings, W. J. (38-39, 113)

P

Pack, Danny (463)
Pack, Frank (352)
Page, Alexine S. (443)
Pardue, W. W. (363)
Park Avenue Church of Christ (457)
Park City (444)
Park City Church of Christ (344, 345)
Parker, H. A. (337)
Parker, Milton (111, 394)
Parks, J. H. (336-337)
Parks, Rick (414)
Parnell, R. D. (448)
Parris, Carl (351, 353)
Parrish, Leon (513)
Pastor Martin (139)
Patterson, George (468)
Patterson, Kenny (440)
Patterson, Mike (483)
Patterson, Nancy (197)
Patterson, Pam (483)
Patton, Steve (378)
Patty Church (299)
Patty Station (294, 295)
Payne, Eddie (337)
Payne, J. N. (101)
Payne, John (336)
Payne, Milton (346)
Payne, Steve (371)
Pearce, John L. (122)
Pearne, T. H., Dr. (141)
Pecararro, Raymond (484)
Peck, Euleane Walker (351)
Pecoraro, Raymond (436)
Peddle, Arthur (431)
Peddle, C. A. (463)
Pebbles, Mary Lyon (214)
Peery, Fred (351)
Pemberton (418)
Pendleton (213)
Pendleton, William J. (211)
Penick, E. L. (486)
Pennington Bend Church (340)
Pennington, Hannah Boone (70)
Pentecostalism (9)
Perkins, Bill (476)
Perkins, Hanna, Eliza, Jefferson (92)
Perkins, J. (196)
Permanent Endowment Fund for Missions (244, 247)
Perry, Howard (414)
Perry, Jerry (482)
Perry, Larry, Velva, Alma (482)
Persinger (99)
Petros, TN (342)
Pharr, David (56)
Phelps, Leon (409)
Philadelphia Church (55, 384)
Philadelphia Confession of Faith (68, 91, 180, 251)
Phillips, Bill (328, 331, 354)
Phillips, Bonnie, Elice (298)
Phillips, H. M. (273, 275, 400, 474)
Phillips, Robert C. (359)
Phillips, W. C. (275, 278-280, 287-299)
Phillips, W. C., Sr. (56)

Phy, Allen (455)
Pigman, Arthur (331)
Pikeville, TN (273)
Pikeville Church (231)
Pilant, W. T. (115)
Pilgrim, L. L. (337)
Pilgrim Tabernacle (173)
Pine Valley School (341)
Pineville, KY (451)
Pinkerton, L. L. (158)
Piper, Hugh (342)
Pittman, Sam P. (273, 275, 438-439, 474)
Pittman, Tim, Susan (483)
Pleasantview (493)
Plemmons, John C., Poly (123)
Plunket (331)
Poet, Buford (495, 497)
Polk County, TN (119-123, 294)
Pope (351)
Poplar Ridge (204, 212)
Popular Ridge Church (204)
Port Allen, LA (337)
Post Oak Springs Christian Church (34-40, 51, 55, 58, 59, 113, 202, 471)
Postlewaite, Harry (476)
Potter, Frank (410)
Potter, John (108)
Potter's Orphan Home (464)
Potts, Rachel (351)
Potts, William (467)
Pounders, Jim (440)
Pounds, J. G. (383)
Powell Valley Church of Christ (377-378)
Powers, Harold (489)
Powlus, Richard (331)
Preachers in 1947 (311-312)
Presbyterian Church in the United States (9)
Presnell, George, Nannie (370)
Presnell, R. M. (334)
Price, Alvin (431)
Price, Carroll (516)
Price, J. (194)
Price, Velma (301, 302)
Primitive Baptist (9)
Prince, Dewey (348, 353)
Prince, Sam (446)
Priode, Richard (419)
Pritchard, Thetus (494)
Proffitt, P. W. (286)
Profitt, Ezra (286)
Prosser, G. B. (476)
Protestant Episcopal Church (7, 9)
Pruitt, T. D. (489)
Pugh, J. R. (363)
Pugh, Walter (513)
Pullias, A. Clay (316, 463)
Punshan, Robert (31)
Purkey, Powell (375, 396, 398, 404)
Purkey, Roy (395)

Q

Qualls, Robert (342)
Queens (244)
Quinn, Toby (486)

R

Raby, Earl (414)
Raby family (413)
Rackley, Ruth, Becky (375)
Ragan, Bill (466-467)
Ragen, William (113)
Ragland, Charles (403, 420-421, 439)
Ramsey, Pat (294)
Randall, Elijah (392)
Randolph (35)
Randolph, Elihu, Elisha (58, 71)
Randolph, Gilbert A. (37)
Randolph, Gilmore (37, 54, 115, 250)
Randolph, Robert (51, 52, 54, 55, 58, 59, 62, 71)
Range, Barbara (187)
Range, Elkanah D. (98)
Range, Jacob (48)
Ratledge, Kenneth (351)
Raven's Branch Church of Christ (108-112, 150, 382, 383, 384)
Ray, Harse (480)
Ray, Lexie (467)
Reams, George, Edna (492)
Redman, E. J., Wilda (460)
Redmon, Marvin (328, 446)
Reece, Howard (411, 468, 513)
Reece, Howard W. (369, 473)
Reece, Jim, Lura (410)
Reece, U. G. (448)
Reed Avenue Church of Christ (317, 411)
Reedy, R. J. (446)
Reel, Clifford (331, 339, 404, 423, 428, 431-433, 455, 476)
Reel, Sarah (424)
Reel, Stanley (355-356)
Reeves, David (365)
Reeves, David T. (328)
Reeves, E. C. (218, 222)
Reeves, E. E. (Colonel) (46)
Reeves, Thomas (387)
Register (137)
Reneau, Isaac T. (69, 78)
Renner, J. R., Belle, J. B. (352, 353, 354)
Renshaw, John (56, 354)
Rentfro, Fanny (90, 179)
Republican Methodists (3, 29-30)
Restoration Ministry Program (466)
Rev. Harrison (139)
Rev. Mr. Frazier (146)
Reynolds, Bobby (494)
Reynolds, James J. (455)
Reynolds, R. J. (463)
Reynolds, T. H. (344-345)
Rhea County (284, 286)
Rhoades, George T., Sarah A. (144, 145)
Rhoten, Kenneth (489)
Rhoten, M. K. (499)
Rice, Isaac (34-36, 51)
Riceville, TN (51, 279)
Rich, Bill, Fred (354-355)
Richmond, Jake (291)
Richmond's Chapel (320)
Richter, Joe (447)
Ricketts, Gordon (342, 391)
Riddle, Hobart (496)

Ridings, M. K. (358)
Riggs, Larry (404)
Riley, Darrell (485)
Riley, J. D. (455)
Riley, Millard (161)
Riley, Steve (354, 436, 459)
Rivers, A. J. Sr., A. J. Jr. (462-463)
Rivers, James (351)
Rivers, Jim (467)
Rivers, Junior (351)
Roach, Marshall, Zoma (345, 346)
Roan Mountain (204)
Roan Mountain Church of Christ (370-372)
Roane Church of Christ (469-470)
Roane County (113-114, 173-175 279, 462, 465, 469, 471)
Roane State Community College (469)
Roane Street Church of Christ (463)
Robbins (272)
Robbins, Emma, Levinia (145)
Roberts, Edmond, Thomas (51)
Roberts, John (51, 391)
Roberts, Richard (391)
Roberts, Sarah E. (145)
Robertson, Ben (355, 357)
Robertson, Earl (337)
Robertson, John (29)
Robertsville School (333)
Robinson, Clyde (494)
Robinson, Walter (375)
Rock Hill Church of Christ (369, 487, 494)
Rockwood, TN (202, 275, 276, 279)
Rockwood Christian Church (113-114)
Rockwood Church of Christ (40, 303, 431, 462, 465, 468, 471-473)
Rocky Springs Church (55)
Roehl, Adolph (169)
Rogers, Eldon (515)
Rogers, Leland (449)
Rogers, Richard (396)
Rogers, W. C. (80, 82)
Rogersville, TN (275, 278, 401)
Rogersville Church of Christ (400-402)
Rohrbaugh, Marlin (363, 391)
Roland, Hall (452)
Roland, Hall C. (418)
Rollins, A. J. (383)
Rollins, Belvin (110)
Rollins, Fred (111)
Rollins, June (384)
Rollins, Solomon (108)
Roman Catholic (9)
Roney, Charles (391)
Ross, H. L. (396)
Roster of Churches (521-525)
Rouser, John (346)
Rowe, Wilbert (463)
Rowland, Roy Mrs. (330)
Rowlett, J. D. (350, 444, 454)
Royster, Homer (489)
Royston, Kelly F. (495)
Rozer, Vernon (274)
Ruble, Dub (53)

Rupert, Allen (515)
Rush, Bowman (458)
Russell, Bill (328-329, 376, 378)
Russell County, VA (208, 237)
Russell, Don, Gale, Hazel, Joe, S. J. (330)
Russell, John (201)
Russell, Ward (162)
Rutherford, Brenda (435)
Rutherford, Carl (332)
Rutherford, Rodney (380, 428, 435, 436, 484)
Ryan, G. B. (334)

S

Sadler (275, 346)
Sadler, Robert, Cora (330)
Sale Creek Community (286)
Salem, VA (437)
Salisbury, Dick (426)
Salyers, T. D. (173-174)
Samples, Creed (43, 359, 459)
Samples, Ralph (56, 425, 440)
Samuel (101)
Sanders, Jim (401)
Sanders, M. Howard (450, 452)
Sartain, H. E. (446)
Savage, Lewis (363, 411, 476)
Sawyer, Howard (363)
Scarboro Church of Christ (342, 344-347)
Scarbrough, Cleve, Martin (351, 354, 356-357, 448)
Scarbrough, Elmer, Wanda (482, 483)
Scarbrough, Vernon (359)
Scarlett, Jack (425)
Scholl, L. S. (173)
Schonhoff, David (337)
Science Hill School (213)
Scott, A. S. (195)
Scott, Absolom, J. I., Thomas (92)
Scott, Bill (467)
Scott, Captain (225)
Scott County (272, 474)
Scott, Grady (340)
Scott, Harold (414, 423, 431)
Scott, J. R. (87, 95)
Scott, J. S. (276, 277)
Scott, Walter (16)
Scovil, T. B. (146)
Seahorn, Mary Nell (395, 403)
Seals, Tom (489)
Second Christian Church in Nashville (145)
Second Presbyterian Church (139)
Seiber, Bill (463)
Sellers (350)
Sellers, W. C. (455)
Sennett, Charles (363)
Senseney, A. B. (444)
Senter, Howard G. (445)
Separate Baptist Church (188)
Sequatchie College (230)
Sessions, Kirk (455)
Settle, George (410)
Severn's Valley Baptist Church (178)
Sevier County (382-383, 477-479, 482, 500)
Sevierville, TN (334)

Sevierville Church of Christ (355)
Sewell, E. G. (241)
Sewell, Ed (455)
Sewell, Jesse L. (146, 153)
Sewell, Mrs. (114)
Seymour Church of Christ (482-484)
Shacklett, Clyde (316)
Shacktown (173-174)
Shady Valley, TN (408)
Shankland, Robert M. (182, 234)
Shanks, L. P. (321)
Shanley, Mart (174)
Shaw, George Mrs. (174)
Shaw, J. W. Jr. (516)
Shelbourne, Samuel (226)
Shelburne, Samuel (167, 171)
Shelburne, W. J. (40)
Shelton, Dave, Joe (349)
Shelton, John, Sarah (122)
Shepard, Frank (449, 477)
Shepard, Sherrell (516)
Shepherd, J. W. (244)
Shepherd, John (110)
Sherrill, Paul K. (328)
Shetter, Carl E. (385)
Shew, Joe (515, 516)
Shields, Ulysses (388)
Shipe, Abie (349, 388)
Shipe, Ann (345)
Shipley, B. W. (473)
Shipley, Charles (110-111, 382-384, 394)
Shipley family (395)
Shipman, Bill (461)
Shirley, Paul (452)
Shirley, Ray (446, 455)
Shirley, Raymond (384)
Shivers, Millard (455)
Shook, Floyd (337)
Shoun, Louis (382, 384, 395)
Shown, Andrew B. (106)
Shults, Bill, Jean (478)
Shumaker, Wallace (556)
Sides, Carl (396)
Silverman, Henry (454)
Simcox, Glenn (494)
Simon, Paul (397)
Simons, Wesley (409)
Simpson, Bobby (404)
Simpson, Rob (459)
Sims, William (69)
Sinking Creek (199, 216)
Sinking Creek Baptist Church (45, 90, 179-180, 188-189)
Sinking Creek Church of Christ (91)
Sixth Street Church, Cincinnati (158)
Sizemore, Henry, Flossie (500, 501)
Skelton, Milford (458, 459)
Slater, W. W. (320-321)
Slaughter, William (53, 62, 182, 234)
Slayden, J. Paul (281, 454)
Slayden, Paul (443)
Slayden, Paul Sr. (439)
Smalling (99)
Smelcer, Lloyd (356)
Smeller, Glen, Lillie (352)
Smith, Allen (351)

Smith, Charles (441)
Smith, Dave (472-473)
Smith, E. Kirby, General (139)
Smith, Elias (16)
Smith, Elmer (439)
Smith, Ephraim A. (54)
Smith, Frank (385, 391)
Smith, George (18, 19)
Smith, H. (76, 77)
Smith, Harwell M. (460)
Smith, J. B. (113)
Smith, J. P. (115)
Smith, John (Major) (35)
Smith, John (Raccoon) (18-21, 25, 37)
Smith, Ken (337)
Smith, L. D. (438)
Smith, Leon (469)
Smith, Lloyd (467)
Smith, Philip (346)
Smith, Ray (337)
Smith, Rebecca (18)
Smith, Ruth (460)
Smith, Tom (415)
Smith, Virgie (460)
Smith, W. B. (115, 250)
Smith, Walker T. (115)
Smith, Wayne (363)
Smith, Willard (460)
Smith, William T. (115)
Smithson, John T. Jr. (492)
Smyrna Church (55)
Sneedville Church of Christ (398-399)
Sneedville, TN (396, 398)
Sneedville's Academy (166)
Snell, Ken (440)
Snider, Daniel (48)
Snow, Dexter (87)
Snyder, Sid (337)
Snyder, W. M. (100)
Solley, Edward (426)
Solomon, Owen (448)
South Fork of the No-Linn Baptist Church (178)
South Knoxville Church of Christ (448-449, 477)
Southerland, Mary Jane (392)
Southerland, Oscar (359)
Southern Baptist (8)
Southern Baptist Convention (7)
Southern Methodist Church (141)
Southern Methodist Conference (146)
Southwest Virginia Cooperation (217)
Southwestern Theological Seminary (199)
Spann, Bobby Jr. (473)
Spann, E. Daniel (441, 446)
Spann, Marvin (336-337)
Sparta, TN (316, 351, 508)
Spearman, John, Thomas, Wesley (51)
Speedwell, TN (377)
Speer, Phillip (351, 439)
Sperry (137)
Spottswood, Alexander, Eliza Washington (178)
Spottswood, Jeriel, Josiah, Mary (185)
Spring Creek Church of Christ

(51-56, 58, 279)
Springhill, LA (383)
Springplace Presbyterian Church (304)
Spurgeon (500, 501)
Spurgeon, Creed (382, 478, 479, 480)
Srygley, F. B. (159, 163, 275)
Standifer, Harold (337)
Stanfield (351)
Stanley, J. E. (409)
Stansberry, David (503)
Stanton, Edwin (8)
Star (502)
Starling, Harvey (455)
Starnes, Shuble (2)
State Constitutional Convention (64)
State Missionary Convention of the Christian Church in Tenn. (238, 242)
State Missionary Society (239, 284)
State Street Church of Christ (370, 437, 492-495)
Statistical Register (96)
Statistics (104-105, 261-263)
Stayer, Tony (516)
Steele, James E. (346)
Steele, Jimmie C. (346)
Stephens, Judy (482)
Stephens, Kenneth (482, 483)
Stevens, Charlie (346, 349, 388)
Stevens, Grover (455)
Stevens, Rufus M. (140)
Steward, A. L. (345)
Steward, G. E. (427)
Stewart, A. L., Betty (333, 463)
Stewart, J. E. (40)
Stewart, Sellers (396)
Stewart's Chapel Church (398)
Stillwell, Gene (436)
Stilwell, Emily (121)
Stine, L. H. (144-146)
Stinnett, Herman Mrs. (350)
Stockton Valley Baptist Association (68, 69)
Stockwell, Gerald (385)
Stone, Barton Warren (2, 3, 4, 16, 22-27, 31, 32, 35, 36, 45, 46, 51, 53, 68, 70-72, 129, 178-179, 189, 234-235)
Stone, Eliza (24)
Stone, John W. (36)
Stone, L. H. (169)
Stoneites (25, 63, 68)
Stovall, Charles (354, 414)
Strathers, Dorsey (401)
Strawberry Plains, TN (404)
Street, Carrol (426)
Stubblefield, C. C. (508)
Stubblefield, Marshall (401)
Stults, Gentry M. (56, 356, 455, 459)
Stutts, Jim (515)
Suber, Bert, Perry (345)
Suddath, Frank (463)
Sullivan County (89, 96, 179, 199, 201, 207, 238, 485, 487-488, 492, 499)
Sullivan, Daniel (340)
Summers, G. Wayman (331, 423,

Summey, G. W. (358)
Summey, George, John (359)
Summey, J. A. (331)
Sumter, SC (437)
Sunnybrook Children's Home (418)
Sunrise View Church of Christ (370, 372)
Sunset School of Preaching (427)
Sutherland, Thomas (393)
Swallows, A. Lynn (486)
Swaney, Columbus (358)
Sweet, Willie (444)
Sweetwater, TN (456)
Swift, Stacy, Verna Ethel (410)
Swindle, Blanton (489)
Swindle, Tripp (329)
Sycamore Church of Christ (340)

T

Tabor, John (394)
Tallman, O. H. (276)
Tant, J. D. (305, 479)
Tarwater, J. F. Mrs. (113-114)
Taylor, Andrew (182, 183)
Taylor, Bob (222)
Taylor, Carl (346)
Taylor, Fred Jr. (469)
Taylor, Harold (427)
Taylor, Orville (477)
Taylor, Sam (516)
Taylor's Chapel Church of Christ (373)
Tays, C. W. (335, 337)
Tazewell Church of Christ (375-376)
Tazewell, TN (375)
Teague, C. L. (391)
Teague, William (426)
Teenage Christian Camp (331, 423, 428)
Tennessee Baptist Convention (5)
Tennessee Bible College (433, 455, 499)
Tennessee Children's Home (412, 419, 473)
Tennessee Christian Missionary Society (9, 238, 247, 260)
Tennessee Missionary Day (244)
Tennessee Orphan's Home (468)
Tennessee Polytechnic Institute (320, 438, 472)
Tennessee School for the Deaf (420, 421, 440)
Tennessee Tech (490)
Tenny, Lloyd (468)
Tenth Street Church of Christ (242)
Terry, A. C. (474, 475, 476)
Terry, Claude (432)
Terry, Claude Jr. (476)
Terry, Claude Sr. (475)
Terry, George (422)
The Christian Messenger (26, 182)
The Christian Standard (275)
The Christian Watchman (252)
The College of Evangelists (254, 255, 257)
The Gospel Trumpet (447)
The Great Controversy (252)
The New Apostasy (509)

The School of Evangelists (253)
The Tennessee Missionary (244)
Thomas, Arnold (466)
Thomas, Dee (478)
Thomas, Joseph (31)
Thomas, Leslie G. (297, 363, 451, 452, 513)
Thompson, R. C. (396)
Thompson's Meeting House (98)
Thorn Grove Christian Church (115, 144, 250-251)
Threet, Bill (473)
Throgmorton, J. P. (163)
Tibbals, Charles (368, 476)
Tidwell, Charles D. Jr. (382, 396)
Tidwell, James (454)
Tillman, Lewis (144-146, 148, 157)
Timmerman, S. F. (313, 331, 341-342, 351, 390, 463-464)
Tipton, J. I. (100)
Tipton, J. J. (237)
Tipton, James Ireland (48, 94, 100, 197, 198, 199)
Tipton, Samuel, Susannah (197)
Tolliver, Allen (484)
Tomison, H. H. (95)
Tomlinson, A. J. (9)
Totty, W. L. (363)
Trammell, Byron, Hazel, Marjorie, O. B. (330)
Travis, Clyde (414)
Travis, Daniel (52, 61)
Travis, K. L. (515)
Treaty of Tellico (34)
Trenton Church (55)
Trimble, Clifton (342)
Trinity Lane Church of Christ (353, 462)
Trott (84)
Tucker, Betty (432)
Tucker, Frances, Robert (176)
Tucker, J. Mack (444, 450)
Tucker, Kenneth (282)
Tucker, M. H. (331, 428, 432-435, 440)
Tullahoma (320)
Tumblin, John (446)
Turkey Town (199, 204, 212)
Turkey Town Church (98-99, 217)
Turner, Arnold, Katie (379)
Turner, Dale (476)
Turner, Francis M. (274)
Turner, Guy (329)
Turner, J. S. (280)
Turner, Sterling (275, 276, 400, 463, 473)
Turnmire, Terry (409)
Turpin, Frank (337)
Tusculom Blvd. Church (388)
Tweed, L. B., Amanda (393)
Tyler, Granville (513)

U

Unaka Avenue Christian Church (217, 508)
Underwood, Eugene (459, 461, 503)
Underwood, Kate (354)
Unicoi County (171, 276, 496)

Union Assembly Church of God (9, 416, 417)
Union Chapel (279)
Union Christian Church (216)
Union Church (197, 210)
Union Church of Christ (92-93)
Union City, TN (379)
Union County (427, 500)
Union Grove (275)
Union Hill Church (320)
United Christian Church (9)
United Christian Missionary Society for Tenn. (278, 400)
University of East Tennessee (137)
University of Knoxville (130, 134, 249, 274, 277, 361, 418, 438-441, 452, 490)
University of Tennessee (249, 274, 277, 340, 418, 438-441, 452, 490)
Upreach Magazine (475)

V

Valley Church of Christ (499)
Valley Forge Church of Christ (117)
Vanderpool, Guy Roger (341)
Vandike, Joe (363)
VanHooser, Calvin (333, 334, 413)
Vanloon, Benjamin Frank (176)
Vanloon Church of Christ (176-177)
Vanover, Roger (337)
Vaughan, Ben, Martha (358)
Vaughan, J. Roy (480)
Vaughn, Norman L. (473)
Verble, John (342)
Vestal Church of Christ (352, 448)
Via, Jere (494)
Vice family (413)
Vinson, George (363)
Virginia Christian College (228)

W

Waddey, John H., Reba (423, 426-428, 430-431, 434-435, 459, 477, 484, 501-502)
Waddington, F. J. (495)
Wade, Carl (473)
Wade, W. W. (446, 448-449)
Waggoner, Ronald (115)
Wagner, H. C. (34)
Wagner, Thomas (275, 471, 473)
Waldron, Jim (361, 375, 377, 418, 428, 431-432, 449, 459)
Walker, Charles A. (354, 356, 357)
Walker, Chester (351)
Walker, Dessie (274)
Walker, J. J. (284)
Walker, James, Louise (351, 456)
Walker, R. C. (363)
Wallace, Bill (385)
Wallace, Dr. (166)
Wallace, Foy Jr. (506, 513)
Wallace, G. K. (363, 397, 427)
Wallace, John (182, 234)
Walling (273)
Walnut Mountain Church of Christ

(374)
Walnut Springs (204)
Walnut Street Christian Church (149, 150, 242)
Walter, Billie (92)
Ward, Milo (337, 339)
Ware, Ritchie (255)
Warren, Bill (457)
Warren, Tom (427)
Wartburg Church of Christ (460-461)
Wartburg, TN (466)
Washington College (2)
Washington County, TN (92, 187, 197, 199, 210, 216, 221, 238, 504, 508, 515, 517)
Washington County, VA (182, 211, 237)
Washington, George, Elizabeth, Augustine (179)
Watauga Street Church of Christ (488)
Watauga Street Church (485)
Waterdogs (6)
Waters and Walling College (135)
Waters, John S., Louiza (121, 122)
Waters, Robert, Ariel (330)
Waters, William (122)
Watkins, James (459)
Way, Arlon (484)
Weaver, Frederick (96)
Weaver's Church (96, 179, 201, 204, 207, 212)
Webb, Grady, Estelle (478)
Webb, Nathe (505, 506, 508, 510, 513)
Webb's Creek Church (382, 383)
Weber City, VA (499)
Welch, William (411)
Weller, H. T. (393, 394)
West End Church of Christ (431, 444, 450-452)
West, J. T. (463)
West Tennessee Baptist Association (5)
West, W. B. (427)
Westmoreland, H. E. (455)
Whaley, Al L. (335, 337)
Wharey, Paul (413-414)
Wheaton, George (422, 426)
Whitaker, William (344, 346)
White (42, 51)
White, Carmon (217)
White County (316)
White, Ella (122)
White, James (124)
White, Melissa Jane (121)
White Pine Community (396)
White, R. C. (275-276, 408, 453)
White, William (48)
White's First Addition (124)
Whitehall Church of Christ (480)
Whitson, John (411)
Whittle, J. Walker (455)
Wilbanks, David (396)
Wilcoxson, Jess M. (455)
Wilhoit, Dale V. (317, 512, 517, 518)
Wilhoite, Ulysses (346)
Willbanks, R. M. (350-352, 357, 422)

Willett, H. L. (163)
William, Charles, Rowena (216, 238)
Williams, Artell, Effie, Ruth (478)
Williams, Bill (363)
Williams, Bob, Mike (43)
Williams, Charles (329)
Williams, Chuck (423)
Williams, Elijah, John B. (117)
Williams, F. C. Jr., Francis, Frelen (43)
Williams, G. T. Mrs. (214)
Williams, George D. (212)
Williams, George Taylor (212)
Williams, Henry E. (123)
Williams, J. C. J. (249)
Williams, John (124)
Williams, John G. (122)
Williams, John R. (244)
Williams, Joshua (213)
Williams, P. P. (194)
Williams, Rhoda J. (212)
Williams, S. W. (212)
Williams, Steve (371)
Williamson, Charles (363)
Willis, H. K. (163)
Willis, S. Turner (148)
Willocks, Moses (358)
Willocks, Samuel (106, 358)
Willoughby, Mary (450)
Wilson, A. C. (444)
Wilson, Andrew (94)
Wilson, Arthur C. (443)
Wilson County (330, 384)
Wilson, Don (404)
Wilson, J. W. C. (113)
Wilson, L. C. (454)
Wilson, L. R. (280-281, 439)
Wilson, Oswald D. (391, 406, 411, 489, 518, 519)
Wilson, Pat (43)
Wilson, R. L. (344)
Wilson, Ralph (345, 378, 446)
Wilson, Richard (444)
Wilson, Robert O. (354-355, 362-363, 365-367, 368-369, 373-374, 406, 410, 452, 513, 515, 519)
Winget, Rasho (415)
Winkler, Herbert (473)
Winters, Clayton (406, 497)
Winters, Ed (406)
Winters, Hansel (371)
Winters, Howard (406, 407, 411, 455)
Winters, J. D. (495)
Winters, John (406)
Winters, Sam (405)
Witherspoon, Thomas A. (55)
Wolfe, James (487)
Wolfingbarger, Larry (411)
Womac, Charles (354)
Womack, William (467)
Wood, William B., Col. (140)
Woodall, Gregg (426, 433)
Woodall, Guy (328)
Woodall, Sherrye (433)
Woodland Street Christian Church (240, 241)
Woodlee, Wayne (467)
Woodly, Frank (506, 508, 510, 512)

Woodruff, C. H. (276)
Woods, Aman (401)
Woods, G. E. (390)
Woody, Joe (467)
Woolbright, Dewey (516)
Wooten, Raleigh (467)
Worley, Oma (444)
Wright, A. E. (391)
Wright, Coleman (337)
Wright, David T. (48, 94, 96, 100, 197, 199, 200, 201)
Wright, Eleanor Bogart (187)
Wright, Grace (395, 403)
Wright, John (48, 87, 90-91, 94, 98, 100, 187-191, 193-194, 197, 199, 201, 204, 206, 235-236, 237, 238)
Wright, Roy V. (455)
Wright, Thomas J. (100, 187, 194, 195, 196, 199, 237)
Wright, W. C. (405)
Wylie, Earl, Faye (379)

X-Y-Z

Yarbrough (388)
Yarbrough, Rubel (401)
Yates, Bill (459)
Yates, James M. (336)
Yates, Mary T. (121)
Yates, Samuel (120-121, 123)
Yates, William (439, 469)
Year Book (244)
Yost, John (515)
Young, Dick (488)
Young, Frank (459)
Young High Church of Christ (416, 449)
Young, Norvel (316)
Young People's Society of Christian Endeavor (157)
Young, William (194)
Young, William H. (87)
Younger, William (194)